



# Dauides

Psalter diligently and  
faithfully translated by  
George Joye with bre-  
if Arguments before e-  
very psalme/ declarin-  
g the sense

*Am. therof. Dyson*  
Psalm. cxxxv

**A-7-42**

Lord deliver me from  
lyinge lippes. As from  
a deceitful tongue





The Argument.

The description & prayse of the  
Godly: the vngodlye set forth ag-  
genst him.



B/ how blessed is  
the man / that go-  
ith not to counsa-  
il with the vngod-  
lye: nor abydeth  
not in the waye of  
the wicked / nether sitteth not dow-  
ne in the chaier with the peruerse  
pestilent skorners.  
But delyteth in the lawe of the  
Lorde: and in it / hath his medita-  
cion daye and night.  
This man is lyke the tree placed  
by the ryuer syde: whiche yildeth  
forth her frute in her tyme.  
Whose leaues fal not downe: all  
his frute plentiously prospereth.



Psalm. 2 Quare fremuerunt.  
But contrary wyse it cometh. Vn  
to the Vngodly: for thei be lyke the  
dust dispersed of the winde.  
Wherfore the synfull Vngodlye:  
maye not lyue in the felowshippe  
and congregacion of the iuste.  
For as the waye of the iuste plea  
seth the Lorde: euen so dothe the  
waye of the Vngodly perishe.

### The Argument.

A prophcey of Criste to be an  
noynted kinge ouer the Gentilis:  
But first the furiose vproze and  
dayne enforcements of hys eny  
mes both of Gentyles and Jewes  
is described.

**S**E how the gentils grin  
ne: se how the people en  
force al in vaine.  
The kyniges of the worl  
de runne togither: and the cheif.

Psalm. 2 Quare fremuerunt.  
tens swarme on heapis agenst the  
lorde and his anoynted.  
Sainge/let vs breke their bondes  
and cast of their yokis from vs.  
But he that dwelleth in heauen de  
rideth them: it is the lorde that sk  
orneth them.  
In his furiose wrathe therfore:  
thus he troubleth and speketh vn  
to them.  
I shal verely anoint my kynge: o  
uer zion my holy hill  
I shal enstruck him in the lawe of  
the lorde: and euen thus do I affir  
me of him/Thou art my sonne/th  
is daye haue I begoten the.  
Aske of me/as I shal geue the the  
gentils for thyne enheritaunce: &  
euen the vttermoste coostes of the  
worlde shall be thy nowne pos  
session.



Psal.ii. Quare fremuerunt.  
Whom thou shalt correcke with  
an yerne staffe: and breke lyke an  
erthen vessel.

Wherfore ye kyngees se that ye  
be wyse: and receiue disciplyne/  
Iuges of the erthe.

That ye maye geue the lord his  
honour: & serue him ioyously with  
reuerent feare.

And that ye maye embraze the son  
ne/lest he beinge wrath/ye perishe  
for your mischeif.

For his anger shalbe shortly kin-  
dled: and then/oh how blessed are  
thei that truste in him.

The Title of the psalme.

The songe of Dauid as touchin  
ge the fleinge from his sonne Absa-  
lon. ii. Reg. xv. v. vi. &c.

Domine quid. psal. 3.

Psal. 3 Domine quid. 4

What a multitude are thei  
(oh lord) that trouble  
me: what a mayney make  
insurreccion agensst me?

What a multitude are thei/ that  
thus saye by me: God wyll neuer  
helpe nor saue him. \*Sela.

When it is thou lord that figh. more  
test for me: euen my glozy whiche he wil  
liftest by my hed. \*Mo.

I crye therfore lowd vnto thel or  
der: and he hereth me from his ho-  
ly hil.

And now I laye my selfe downe  
to slepe: and the lord sustaynyn  
ge me/ I ryse agene.

I fere not thousandis of the peo-  
ple/although thei close me in ro-  
wnd about.

For thou lord my god shalt stea-  
pe forth to saue me: thou shalt

A. iii.



**Psal. 4. Cum inuocarem.**  
smyte the charmes of all my ene-  
mes and breke to pouldre the tethe  
of the vngodly.

Helth and saluacion are thyne o  
Lorde: power forth therfore thy go-  
odnes vpon thy peple.

**The Title of the Psal. 4.**  
Dauides songe adhortatoze playd  
vpon the musik instruments.

**The Argument.**

**An exhortacion vnto godlynes**  
and innocēcy: the vngodly are bla-  
med / and the felicity of the godly is  
declared.



**D** god my rightwisnes  
which herest me cryinge  
vnto the: & beinge in di-  
stresse thou settest me fo-  
rth at large / haue mercy vpon me  
and here my prayer.

**O men mortal / howe longe ( my**  
glorouse maiesty cōtempned) wil

**Psal. 4 Cum inuocarem.** **5**  
ye loue lyes & seke vanite: \* **Sela** euet:  
Whem wyll ye acknowledge that  
the Lorde delyuerth whom he lo-  
ueth: the Lorde / when I crye vpon  
him he hereth me.

Trimble for fere and sinne not: be  
take your selues to swete meditaci-  
ons yn youre beddys wythe si-  
lence.

**Offre vp the sacrifices of inno-**  
cencye: and truste vnto the Lorde.  
This multitude was wont to sa-  
ye / who wil do vs good: whē it is  
euen thou Lorde / whiche hast ex-  
pressed the light of thy presence  
vpon vs.

Wherby thou hast powred a grea-  
ter gladnes into my hert / then th-  
ei can haue in all the riche encrease  
of their wheat and wyne.



Psal. 5. Verba mea.

In sauegarde therfore and peace  
shal I lye downe & slepe: for thou  
lorde onely geuest me a suer habi-  
tacion.

**T**he Title of the psalme.

David his songe adhortatoꝝe/  
concerninge the heretages.

**T**he Argument.

The description of two hereta-  
ges/and the ende of ether of them.



Hear my wordis lord:  
and vnderstande my  
thought.

Attend vnto the voy-  
ce of my cryinge / oh kynge & my  
God: for before the I make my  
supplicacion.

Early in the morninge here my voi-  
ce lord: for early dresse I my selfe  
vnto the in my contemplacion.

Psal. 5. Verba mea.

for thou arte God / whom no vn-  
godlynes pleseth: with whō the  
maligne dwelleth not.

In thy presens the violent aby-  
deth not: thou hatest al workers of  
myscheif.

Thou destroyest lyers: bloode &  
fraude lent thou abhorrest oh lord  
But I / animated with thy many  
folde goodnes / am comen vnto  
thy housse: I adoure in thy holy  
temple / reuerently feringe the.

Rede me lord in thy righte wise-  
nes defended from my aduersari-  
es: and prepare thy waye before  
me.

for the trowthe is not in their mo-  
uthes / they are corrupted within:  
their throte is an open graue / but  
with their tongue thei flater.

Dampne them o god / let them fal

**Psalm. 5 Verba mea.**

at their owne counsaile/cast them  
out for their owne manifolde mys-  
schief / for they are rebellious ag-  
enst the.

But contrarie wyse/al men moug-  
ht reioyse that truste in the: they  
mought euermore be glad/thou be-  
inge their defender.

Thei mought reioyse all in the:  
which worship thy name.

For thou lord art gracious Vnto  
the iuste: and with thy fauour de-  
fendest him as with a bukler.

**The Title of the Psalm 6.**

**The songe adhortatozpe of Da-  
uid playd of the ten stringed instru-  
ment.**

**The Argument.**

**A longaniuite prayth/ complay-  
ninge her desier to be differred/ but  
at the last she geueth thankis for  
that she is herde/ and that her enis**

**Psalm. 6 Domine ne the first. 7**  
mes begin to be confounded

**L**orde/rebuke me not I pr-  
aye the in thy wrath: neth-  
er chastise me not in thyne  
anger.

Haue mercy on me Lorde / for I  
am sike: hele me/Lorde/ for I am al  
in despayre.

For euen my soule is greuously  
tempted: but thou lord/ how lon-  
ge ceassest?

Tourne the Lorde to delyuer my  
soule: & saue me for thy goodnes.  
For amonge the dampned/ther is  
none that remēber the: in hel who  
is he (thinkest thou) that cā pray  
se the?

I labour in wailinge / I wasshe  
my bed every night: and wet my  
pillowe with my teris.

My syght ys loste wiche heuere



**Psal. 6 Domine ne the first.**  
moozinge: I am wither'd bp a  
monge so many myne enymes.  
But now ye shall auoyde fro me/  
o al ye sinneful: for it is the Lorde  
that hath herde the noyse of my  
wepinge.

The lorde hath herde me his sup  
pliant: the Lorde hath receiued  
my prayer.

Thei shall be shamed & sore trou  
bled al that are my enymes: they  
shall be turned backe and confoun  
ded sodenly.

**The Title of the psal.**

**The indignacion of Dauid/whi**  
ch he sange vpon the facte of Aha  
us the sonne of Terezi.

**The Argument.**

He testifieth his innocencye / he  
committeth his iniurye vnto the  
rightwys iudge / and sheweth hym  
not to slepe.

**Psal. 7 Domine Deus meus.**



**Orde my god / in the do**  
I truste: saue me from  
al that persecute me / &  
delyuer me.

Lest they raucssh & tere me in pe  
sis lyke a lyd: for ther is none els  
to delyuer me.

Lorde my god / if I did this thin  
g: if this faute be founde in me:

If I haue hurted them agen that  
hurted me: If I haue vniustely  
spoyled myn enemye:

Then let my enemye persurre me  
and take me / and trede me downe  
vnder his fete: ye let hym thruste  
my gloze in to the dirte. \*Sela.

Aryse and be borne bp lorde with  
thy wrath and indignacion agen  
ste my aduersaries / and performe  
that vengeance that thou hast  
promysed.

\* Let  
him  
so do

**Psal. 7. Domine deus meus.**

That the congregacion of the people might be gathered together: euen for their sakes / yet be thou exalted agene.

O lord be the auenger of the people auenger me accordinge to myne innocencye and pure lvinge.

Leasse (I praye the) the malignite of the vngodly: vnder sette the iuste / oh right wyse god enser of hertis and raynes.

As for my seruies I refette it to god / of whom I receiue it: whiche preserueth the right in herte.

God thauenger is iuste: god threteneth at al tymes.

If we turne not / lo / he shaketh his swerde: he bendeth his bowe redye to shote.

He recheth him his weapons redye to slaye: he heateth his arrowe

**Psal. 7. Domine deus meus.** 9  
headis the more greuously to wounde.

Lo / this aduersarye traueleth growinge forth a monster: for he hath conceiued labourouse affliction / & wil be deliuered of a lye.

He hath cut forth and digged vp a dyke: and is fallen into his owne pitte.

For his owne miserable mischeif shal fal into his owne necke / and his heuie miserie shal light vpon his owne head.

I thanke the lord for his rightwisnes: and I shal prayse the name of the lord whiche of al is the highest.

**The Title of the Psal. 8.**

The songe adhortatozpe of Dauid to geue thankys at theyr wy-  
B



psal.8 Domine dominus.

ne pressinge of grapes gatheringe

**L**orde/oure lord/ how merue-  
lous is thy maiestie tho-  
row out al the erthe:whiche  
extollet thy prayse vnto the  
starres.

Which prayse and strength with  
al/thou hast put euen into the mo-  
uthes of suckinge infantis:in th-  
at thou leddest awaye captiue thy  
enymes and takest vengeance of  
thy aduersaries.

When I cōsyder the heuens the  
worke of thy fingers: the mone  
and starris whiche thou haste  
made:

Then thinke I/oh what a creatu-  
re is man that thou thus remem-  
berst him: what thinge is mā mor-  
tal that thou thus regardest him:

psal.8 Domine dominus nost.10  
Thou hast made him but lytel in-  
feriour vnto god:thou hast crow-  
ned him with glozy and honour.  
Thou hast made him Lorde ouer  
the workes of thy handis:and sub-  
dewed al thinges vnto his fete.

Both shepe and al oveyr:with e al  
the beastes of the felde.

fowles of the ayer / fisses of the  
sea :and what soeuer swymmeth  
there yn.

Oh lord/our lord/ how merue-  
lous is thy gloriousse maiestie tho-  
row out al the erthe.

**T**he Title of the psalme.

**T**he songe adhortatorie of Da-  
uid/called the increase of the sonne

**T**he Argument.

**T**he thankis geuinge of Dauid  
which here for his exaltacion and  
restoringe vnto his seat royal pra-  
yseth god.

psal. 9. Confitebor tibi.

**I** shall prayse the (Oh Lord) with al my herte: and praeche forth thy merueclouse factis.

I shalbe glad and reioyse in the / magnifyinge thy name ryght highelye.

Because myne enemye is fled backe: he is fallen and destroyed by thy power.

For thou hast deliuered me / and geue sentence with me / settinge me at last in my seate royal / oh iustice.

Thou holdest downe the haithen / thou destroyest the wicked / and quenchest their name for euer.

Thou takest awaye cleane the hard and sharpe weapens of our enemyes / thou cuttest awaye cytes:

psal. 9. Confitebor tibi. 11  
that with their fall their name be forgotten.

But the Lord raigneth euerlasting: which hath prepared his searoyal to obserue equite.

He tempereth the worlde with rightwisnes: and ministrETH true iugement vnto the peple.

The Lord is a safe sanctuary to the oppressed / and a refuge in the tyme of distresse.

And for this cause / al that knowe thy name cleaue vnto the: for thou forsakest the not that seke the (oh Lord).

Praise the Lord which dwelleth in zion: put the peple in mynde of his counsels.

For he holdeth in mynde the blood of the oppressed: he enquireth for it / he forgetteth not their cry: ge



Psal. 9. Confitebor tibi.  
Lorde thou art mercifull / and in-  
tent vnto the trouble done to me  
of my enemyes: and thou deliuer  
rest me from the power of death.  
That I might layeforth thy hy-  
ghe prayse in zion: and reioyse yn  
thy sauinge helth.

When euen contrarye / the heithen  
be drowned in their owne misch-  
eis / which thei inuented: and their  
fete taken in their owne nette wh-  
ich thei haue bente.

The lorde maketh his iugement  
knowne: in that he trappeth the  
synner taken in his owne snare.

\*Sela. Oh / prayse worthy perpe-  
tuall.

The vngodly go their waye vnto  
hel / all heithen that forget god.  
But the poore as flicke shal neuer  
be forgotten: nether shall the eype.

Psal. 10. Ut quid domine. **12**  
ctacion of these poore forsaken be  
frustrate.

Aryse lorde that this man preuay-  
le not: let these haithen be condem-  
ned before the.

Smyte them with soden feare / th-  
at thei might knowe them selues  
to be but men mortal. \*Sela. \*So

do.

Psal. v. after the Hebrews

**N**ow now happeneth it  
oh lorde that thou art  
gone away so farre frō  
vs: wilt thou be hid in  
tyme of anyte as affliction?

The poore perissheeth at the wea-  
ly pryde of the vngodly: Oh wol-  
de god thei were once taken in th-  
eir owne conspyrions which thei  
so craftely conspire.

The vngodly maketh a gaud at

\*So  
he  
doth.

**Psalm. 10. Ut quid domine.**  
the fulfillingge of his mischeuous  
entent: the these and he that blas-  
phemeth the lorde are praysed.  
This Ungodlye is so proude that  
he regardeth nether his thefte nor  
blasphemy: for in all his mysche-  
uous deuyses/ he thinketh not on-  
ce of god.  
Al his wayes at all tyme are pro-  
phane/ thy iugementes are taken  
out of his sight/ all his enemyes  
he contempneth.  
For eue thus hath he determined  
with himselfe: I wyll passe ouer  
no tyme without malyce and mys-  
cheif.  
His execrable mouth is ful of cur-  
singe/ fraude & desaite: Under his  
tongue there sitteth miserable af-  
fliccion and heuey miserie.  
He laith awayte euer wythoute

**Psalm. 10. Ut quid domine.** 13  
for londe and towne / he hunteth  
prouely to slaye the innocent / his  
eyes are set faste vppon the goers  
forebye.  
He layeth awayte bente lyke a lyb  
at the mouth of his denne/ he wa-  
yteth to robbe the poore/ to fouke  
him vp dwayne into his nette.  
He smyteth him / he maketh hym  
ful feble and weake: & casteth do-  
wne with his tyrannye the goers  
forebye.  
For thus thinketh he: god know-  
eth it not / for he tourneth awaye  
his face and wil neuer se it.  
But lorde god therfore aryse: str-  
etche forth thy hande / and forget  
not these poore oppressed.  
Wherefore shal the Ungodly con-  
tempne god: & thinke in his herte  
that thou carest not/ nor regardest



Psal. 10. Ut quis domine.  
not our affliction?

Se therfore and loke vpon it: for  
thou art he that consyderest our  
heuy and sorowful affliction  
Our enemyes with our greuous  
iniurye mought be taken vp into  
thy hande: vnto thy soucour is lef  
te the poore sely forsaken/ thou hel  
pest the soucourlesse.

Breke the strength of the malici  
ouse vngodlye: that he myght pe  
risshe together with his owne vn  
godlynnes.

It is the lord that abydeth kyn  
ge for euer: when al heithen peris  
he frome out of the erthe.

Here (Lorde) the desyer of the po  
re afflicte: geue eare vnto their be  
stes.

Avenge the poore sely forsaken: le  
ste this mortal man here after be

Psal. 11 In domino confido. 14  
so bolde as thus cruellye agen to  
oppresse him.

The Title of the psal.  
The exhortacion of David.

The Argument.

As constāt faith is neuer with  
out temptacion/ so is it neuer ouer  
come.

**M**y confidence is in the lor  
de. How then now shal  
ye saye vnto me/ get the  
hence anon swyftlyer  
then the byrde into the hilles?  
for lo/ the vngodlye bende their  
bowe and set their arrows theryn  
preuely to smyte the pure in herte  
utterly to destroye them: As who  
ther shal the iuste turne him selfe  
to go?

The lord that is in his holy tem

**Psalm. 12.** In domino confido.  
ple: the lord whose seat royall is  
in heuen loketh vpon this: he seeth  
cheth and beholdeth narrowly the  
sonnes of men.

The lord beholdeth the righteous  
ouse/ but the sinful vngodly he detesteth  
terly hateth.

He rayneth snaris vpon sinners:  
fyer/ brimstone/ storme and tempest  
they are the cuppe that he geueth  
them to drinke.

For the rightwysse lord loueth  
rightwisnes: his chere is intent  
and geuen to equite.

**The Title of the Psalm. 12.**

The songe of Dauid adhortato  
rye to be sunge at the musick instru  
ment.

**The Argument**

He complaineth of the open vnfa  
ithful delinge. He prayeth for the  
destruction of the vnfaithful & fal

**Psalm. 12.** Saluum me fac. 19

the church/ because that where so re  
igne these daye vngodlye/ there  
are all full of myscheyf/ and wyc  
ednes.



Orde helpe: for holy  
nes is lost: faithfulness  
is gone from the chyl  
derne of men.

They be but daye lyes that one  
selleth another: it is but flaterye &  
flauerye speche that euery herte  
imagineth.

The lord mought cut al these fl  
ateringe tongues out of their pr  
oude mouthes:

Which saye/ let vs stablyss with  
autorite oure owne togues: let vs  
steeke to our owne lippes: and then  
who shalbe lordis ouer vs?

For the calamite of the oppressed  
and wailing of the poore/ I will



**Psal. 12.** Saluum me fac.  
arise saith the lord / I shal resto-  
re him to helthe and reuyue him.  
The speches of the lord are pu-  
re speches / purified and purged by  
fyer from the erthe / melted and tryed  
vnto the vttermost.

Thou lord therfore holde them  
from vs: kepe vs for euer fro this  
kinde of men.

For al are ful of the vngodly / whe-  
re vanite is exaltes amonge the  
chil dren of men.

**The Title of the Psal. 13.**

**The songe of David adhorta-  
to ioye.**

**The Argument.**

**The prayer of a pacyently long  
ge sufferer**

**Usquequo domine. Psal. 13.**

**Psal. 13.** Usquequo domine is  
**H**ow longe wilt thou  
forget me (lord: wilt  
thou forget me for e-  
uer: howe longe wilt

thou hyd thy face from me:  
Howe longe shall I reuolue thou-  
ghtis in my mynde: howe longe  
shall this labo rouse heuynes waa-  
ste my herte: howe longe shall this  
enemye be exaltes ouer me:

Beholde and helpe lord: god: illu-  
mine my eyes / lest I slepe in deth.  
And let not myne enemye saye / I  
preuailed agens t him: lest if I be  
moued from my place / my troubl-  
ouse aduersaries reioyse.

For I wil cleue vnto thy mercia-  
ble goodnes / my herte hoppeth  
for ioye at the comynge of thy sa-  
uinge helthe / that I might prayse  
the when thou hast geuen it me.

**Psal. 14. Dixit insipiens**

**The Title of the Psal. 14.**  
**An exhortatory songe of Dauid.**

**The Argument.**

**The** complayneth of all men to be sinners and that the tyme shall come that the vngodly shall dye for feare/ but vnto the godlye there shall come a plentiuouse ioye from that heuentlye upon.

**W**he Bayne folysse the thinge in their hertis / that god is not god: they followe corrupte and execrable studies / there is none that dothe good.

When the Lorde shulde loke forth from heuen vpon the children of men to see whether there were any that vnderstode or regarded God:

He sawe that all were gone from

**Psal. 14. Dixit insipiens.** 7  
him / all alyke together were corrupted / ther was none that did good no not won.

Haue thei vnderstandinge which are all geue vnto mischeif: which deuoure my peple lyke meat: yea / which cal not vpon the lorde:

Then therfore shall thei tremble: when god standinge on the iuste mennis syde / shal saye vnto them. ye made but a mocke at the counsayl of the poore: but yet is the lorde his hope.

Who shal geue Israel his sauynge helthe fro zion: When the Lorde shal bringe home agen his peple: Jacob shal reioyse and Israel shal be right glad

**The Title of the Psal. 15.**  
**The songe of Dauid.**

**The Argument.**

**A**



Psal. 15. Domine quis.

The heretage & lyfe of the godly  
ye in this worlde.



Orde who maye dwell  
in thy tabernacle: who  
maye continue in thy  
holly hyll:

Euen he that lyueth innocently/  
doinge that at iuste is / whose her-  
te is euer in meditacion vpon the  
trowthe.

He that deceiueth not nor hurte-  
th with his tongue / nether dothe  
none euyl to his neighbour / nor re-  
uileth not his felowe.

But setteth naught by the vngod-  
ly / and hath them in pryce that fea-  
re the lord: which kepeth his oth  
and promyse with his neighbour.  
And lendeth not his money for a  
bauntage: nether receyueth gyfte  
agenst the innocent.

Psal. 16. Conserua me. 18

He that doth these thinges / aby-  
deth & dwelleth there stil for euer

The Title of the Psal. 16.

Dauid's delicat and swete prayer

The Argument.

The variable state of this worl-  
de considered / he confesseth nothin-  
ge to be stable. Wherfore there is  
nothinge more holy and certayne  
then to cleue to the lord with all  
confidence.

**B**epe me (oh God) for in  
the do I truste. I confes-  
se vnto the lord / saynge  
thou arte my lord / my goodis a-  
re nothinge for the.

I gaue my selfe therfore somety-  
me to helpe the saynts / which are  
vpon the erth.

But when their aduersite with in-  
commodities begane to growe / they  
went backe.

L.ii.

Psal. 16. Conserua me.

I shall not offer vp none of their  
bloode drinke offeraunces / nether  
yet once take the names of them  
into my lippes.

For the lord is the porcion of my  
heretage and my cuppe: thou holdest  
vp my lotte.

My lotte fill vpon a fayer place /  
and my heretage pleaseth me wel  
I thanke the lord for his monition:  
for euen by night my conscience  
correcketh me.

I loke vpe euermore beholdinge  
the lord present at myn eyes: for  
euen at my right hande is he present  
lest I shoulde slide.

Wherfore my herte ioythe & my  
greatnes reioyseth / that my fleshe  
at laste maye reste suerlye.

For thou wilt not leue me in my  
grave: nor suffere thi deare beloved

Psal. 17. Exaudi domine. 19  
holy one to be corrupted.

But thou shalt shewe me the path  
of lyfe / thou shalt make me glad  
with thy presence / for there is  
perpetuall ioye in thy power.

The Title of the Psal. 17.

The prayer of Dauid.

The Argument

He contendeth in a manner with  
god / because he so greuously tempteth  
him studyinge to do wel. And  
he prayeth to be deliuered of the  
lord from his enymys.

**H**ere (lord) myne innocen  
cy / attende vnto my cry  
inge: geue eare vnto my  
vnsayned prayer spokē with  
my herte.

Let thy iugement declare myne in  
nocencye: let thy eyes behold &  
quite.

Prooue my herte / and serche it by

L. iii



**Psalm. 17. Exaudi domine.**

night/trye me with the fier / and yet  
thalt thou not finde me a dissem-  
bler: for I decreed with the my selfe  
not to offende/ no not in worde  
I tempered me from the workes  
of man/ and from the ways of the  
peruerse: for the worde of thy lip-  
pes.

Kepe my stepis within thy pathes  
leste my fete turne into any con-  
trary waye.

For I crye vnto the (oh God) for  
succoure: geue eare to me and he-  
re my wordes.

Assigne me thy wonderfull mer-  
cies/ thou which with thy right  
hand kepest the faithfull from the-  
ir aduersaries.

Kepe me as one wolde kepe the ap-  
ple of his eye: hyde me vnder the  
shadowe of thy winges.

**Psalm. 17. Exaudi domine. 20**

from the vngodly which trouble  
me/euen from my enemyes whych  
close yn my lyfe.

Which with their riches tyran-  
nously oppresse: & with their mou-  
thes crye out proude.

Thei laye awayte at our fete: tur-  
ninge downe their eyes to the erth

Thei are lyke the hōgry lyō grede  
of his prey: euen the yonge lyon  
layd bente in his prey denne.

Aryse lord/ and preuent him/ cast  
him downe grouelinge / and rede-  
me me from the vngodly with thy  
swerde.

Deliver me by thy power fro the  
mortal/ euen from the men of this  
worlde / which in this lyfe enioye  
their parte.

For euen thou out of thy store ho-  
use fillest their bellies/ that when

**L.iii.**

**Psalm. 17. Exaudi domi.**  
thei be satisfied with children/th  
ei maye yet leue the reste of their  
goodis to their infants.  
But I/when I shall apere before  
the in my innocencye/shalbe satis  
fied: I shalbe wel filled when thi  
gloze shalbe declared in the daye  
of apperaunce.

**The Title of the Psalm. 18**

**The songe adhortatoze of Da  
uid the seruaunt of the Lorde/ w  
hic he sunge this songe vnto hym  
when he deliuered him both from  
the power of Saul and also from  
al his enemyes.**

**The Argument.**

**He geueth thankis: he telleth in  
to what perel he was brought/ he  
describeth lyke a poet the diuine po  
wer/ and praiseth his benefittis.**

**Psalm. 18. Diligam te dom. 21**  
**I** Shall loue the (oh Lorde)  
my strength/lorde thou art  
te my ferme rocke/my bul  
warke/and my refugie. My  
god/my defense vnto whom I cle  
aue. My buckler/my mighty sa  
uinge helth/and my saynctuarie.  
When I prayse and loane the lor  
de: then am I safe frome myne e  
nemyes.  
Bondis of dethe compassed me a  
bout/the rozing flowdis of Beli  
al swelled bp agens me.  
The snares of hel closed me in: in  
the nettis of dethe was I masshed  
But yet beinge in theis distresses  
I called vpon and worshipped the  
Lorde/and cryed vnto my god.  
And he herde my voice/euen from  
his holye hill.  
And as sone as my cryinge came



**Psal. 18. Diligam te domi.**  
Vnto his earis: the erthe trembled  
and shoke/the foundations of the  
hilles staggard & were smyten to  
gither: for it was he that was wra-  
the.

ffume ascended out of his nostril-  
les / and deuoueringe fyer out of  
his mouth/so that coles were kin-  
dled there at.

He made the heuē to stowpe wh-  
yle he came downe/hauinge a der-  
ke cloude vnder his fete.

He was caried vpon the Cherub-  
ims/and did flee/he came fleinge  
with the winges of the winde.

He closed him self in derknes sit-  
tinge therein as in his tabernacle  
he was hid in blacke waters euen  
in cloudes ful of rayne.

But at the brightnes of his lokin-  
ge forth: cloudes proceeded / haile

**Psal. 18 Diligam te dom. 22**  
and fyerbeames.

And then the Lordethonnded fro-  
me aboue/and the most highe god  
sent forth his noyse: here fel down  
haile and boltis of fier.

He shet forth and scatted his dar-  
tes/he smote forth mightly mich  
lighteninge ouer al.

The fynes of springes were ope-  
ned/the foundations of the roun-  
de erth were layd wyde ope at thy  
chydinge/Oh lord/ they laye na-  
ked at thy brest & stomak of thy  
wrathe.

Then he did put downe his han-  
de frome an highe and toke me vp  
quickly: & drew me forth of the  
vehement waters.

He delynered me frome the violē-  
ce of my enemyes/and my haters  
which had ouercome me.

Psalm. 18. Diligam te domi.

Whiche had taken their plesure  
Vpon me in tyme of my aduersite:  
But it was the Lorde that helped  
me.

And led me forth at large/ he deli-  
uered me / because he had chosen  
me.

The Lorde gaue me after my inno-  
cencie/ and rewarded me accordin-  
ge to my pure lyuinge .

For I did diligently waite vpon  
the wayes of the Lorde/ nether did  
I fle from my god vnto any wo-  
ther.

For I holde faste al his lawes be-  
fore myne eyes/ nether do I thru-  
ste his ordinances frome me .

I order my selfe perfectly and pu-  
rely towarde him / and I take go-  
od heed lest I fall into any sinne.  
The Lorde mought reward me

Psalm. 18. Diligam te domi. 25  
after my innocencie and pure ly-  
uinge/ for his benigne liberalite.

With the holpe man thou art ho-  
lye/ and pure with the pure .

With the electe thou arte chosen:  
and with peruerse thou doist fro-  
wardelye.

For thou sauest the poore oppres-  
sed/ and layest ful lowe the highe  
lokes of the proude.

Thou lightest my candle / Lorde  
my god: thou dispellest my derke-  
nes with thy light.

Thou beinge my god / I breake  
thorowe the holeraye in batayle:  
thorowe thy helpe/ my god / I lea-  
pe the wallis.

The waye of the Lorde is immacu-  
late/ the speche of the Lorde is pu-  
re: he is the shilde to al that truste  
in him .



Psalm. 18. Diligam te do.

For who is it that is god but the  
lord: or who is it that is almighty  
beside our god?

It is God that girdeth me with  
strength: it is he that kepeth my  
way pure and good.

Which maketh my feet as swift  
as are the feet of an hart: & setteth  
me up in an high place.

Which instructeth my hands  
unto battail: and teacheth my armes  
to breake bowes of stele.

Thou stretchest forth for my de-  
fence thy savinge buckler / with  
thy right hande thou sustaynest  
me / and encreasest me with thy  
little familiarite.

Thou spreadist my waye under  
me / lest my heels slide awaye

I folowe upon myne enemyes &  
take them: neuer turninge again

Psalm. 18. Diligam te dom. 24  
Until they be all slayne.

I smyte them downe / so that they  
rise not agayne: they fall under my feet  
Thou girdeste me with strength  
unto battail: and throest them downe  
under me which rise agaynst me

Thou (myne enemyes backes tur-  
ned) settest me in their neckis / thou  
scatterest my enemyes all awaye  
They called upon / but none herde  
them: euen upon the lord they cal-  
led / but he helped them not.

But I beat them as smal as dust  
scattered with the winde / & made no  
more of them then of the dirte in  
the streets.

Thou delyuerst me from the covetise  
ous people: & settest me to be the  
head over the gentils / a nation which  
I knew not / & yet they serve me  
As soon as they herd me they obey

psal. 18. Diligam te do.  
me: but my nowne knowne people  
shal frome.

Thei aborred and yzked the know-  
lege of me: they swarned awaye  
frome their wonte pathes.

The Lordelyueth / and blessed be  
he euen my very rocke of stone.  
God be exalted and praysed whi-  
che is my sauinge helthe.

Euen god whiche geueth me po-  
wer to auenge me / and casteth thys  
people vnder my fete.

It is he that deliuereth me from  
my enemye / he geueth me victorie  
vpon them that ryse agens me / sa-  
uinge me from euery euell.

Wherfore I shal prayse the and  
ge the gentils oh lord: and I shal  
magnifie thy name.

Whiche enrichest thy kynge with  
miche helthe / thou endwest Da-

psal. 19. Teli enarrant. 25  
uid thy anoynted with grete bene-  
fite / and his seed also for euer.

The Title of the psalme. 19.  
The songe of Dauid adhorta-  
tozie.

The Argument.

He compareth the brightnes of  
the word of god vnto the light of  
the sonne / expresseinge the holso-  
me vertue therof.



The heuens declare the  
almightye maiestye of  
god / and the firmament  
sheweth forth the wor-  
ke of his handis.

Euery daye precheth the same: &  
euery night layeth forth the same  
also vnto our knowlege.

There is nether speche nor tōgue  
but amonge them are the voyces  
of these al herde.

Into al the worlde goeth forth the

D.



**Psalm. 19. Eli enarrant.**

speche of them / and their word is  
vnto the world is ende.

He hath set in them a tabernacle  
for the forme: whence he proceedeth  
like a bridegrome out of his chamber  
and lyke a geaunt he dresseth  
him selfe to peruse his course:

frome the one syde of the heuens  
he goth forth myghtely to the other:  
and there is no man that may  
hyde him from his heat.

And euen so is the lawe of the lord  
perfayt / restoringe the mynde:  
the testimonye of the lord is true  
teachinge children wysedom.

The chastisinges of the lord are  
right / makinge glad the herte: the  
precepte of the lord is pure / illumininge  
the eyes.

The fere of the lord is cleane and  
ferme for euer / the iugementes of

**Psalm. 19. Eli enarrant. 26**

the lord are egal and iuste.

More pleasaunt the golde or any  
precious stone: and sweeter then  
ether honey or the honey combe.

Which / who so is thy seruant / he  
repeeth them: for in keepinge them  
there followeth grete rewarde.

Who taketh hede vnto his fauours:  
absolue me from those synnes  
which I knowe not:

And also from them which I haue  
boldely comitted that they haue  
no dominion ouer me / for so shal  
I be purged and absolved from  
ful grete synne.

Let the wordis of my mouth please  
thee: let the meditacion of my  
herte be accept vnto thee / oh lord  
my rocke and my redemer.

**The Title of the psalme. 20.**

**D. ii.**

Psal. 20. Exaudiet te do.  
Davidis songe adhortatoꝝ.

The Argument.

He promyseth as it were in the  
persone of a master / that he wil be  
benigne and Jentle ouer all to hys  
seruants.

**H**e lord shal here the in  
tharticle of thy distresse  
the maiestye of the God  
of Jacob shal defende  
the.

He shal sende the helpe from the  
holy place: and from zion he shal  
defende the.

He shal remember al thy sacrifice  
and accepte thy bzent offeraunce.

\* So \* Selah.

He shal geue the thy hertis desire  
and accomplessh the thy mynde.

We shal reioyse in thy helthe as  
triumphe gloriously vpon the ma  
iestye of our god / for the lord shal

Psal. 20. Exaudiet te do. 27  
graunt the al thy petitions.

Now know I that the lord will  
preserue his anointed: the lord  
wil bringe him helpe from his ho  
ly heuen with the sauinge power  
of his right hande.

Some truste in chariets and some  
in their horses: but we wil remem  
ber the name of the lord our god.

Thei shal fal grouelinge whē we  
shal aryse and stande vpright.

Saue vs lord / helpe vs oh kynge  
when we cal vpon the.

The Title of the Psal. 21  
Davidis songe adhortatoꝝ.

The Argument.

He geueth God thankis for hys  
innumerable benefits / whiche he  
partely reciteth.

D. iii



Psal. 21. Domine in Virtute

**L**orde/se how the kynge re-  
ioyseth in thy strength: how  
exceedinge glad is he of  
thy victorouse helpe:

Thou haste geuen him the desier  
of his owne herte: and graunted  
him the petitions of his lyppes.

\* so th \* Selah.

Thou hast presented him with  
thy benigne liberalite: and hast set  
the golden crowne vppon his  
head.

He asked lyfe of the/and thou ga-  
uest him longe lyfe / yea a perpetu-  
al lyfe.

His glorie exceedeth/ but yet thy  
ough thy helpe: honour and clea-  
fame hast thou layd vpon him.

And thou shalt also endewe hym  
with perpetual felicitye/and make  
him glad wythe thy ioyouse pre-

Psal. 21. Domine in Virtute 28  
sence.

For the kynge trusteth in the lor-  
de/and in the goodnes of the most  
hygheste: wherfore he can not  
slyde.

Let all thy enemyes fele thy pow-  
er/all thy aduersaries mought ha-  
ue experiance of thy right hande.  
Set fyre on them as it were in an  
ooven in the tyme of thy indigna-  
cion: Lorde let the fyre deuoure  
and swelowe them vppe in thy  
wrathe.

Destroye their yssue out of the er-  
the:and pluck their progenie out  
of the sorte of men.

For they enforce myschance agens-  
t the:thei conceaue shrewd coun-  
ailes which thei maye not bringe  
to passe.

D. iiii.

psal. 21. Domine in Virtute  
But thou shalt turne them into  
flyght: and with thy bowe smyte  
them in their faces.  
Be thou exalted (lorde) in thy no  
wne strength/ that we maye pray  
se and preche thy power.

**T**he Title of the psalme.

**D**avidis songe adhortatoꝝ pecc  
cerringe the hynde erely chased.

**T**he Argument.

**H**e desieth depely the helpe of  
God/ beinge now in extreme an  
te and distresse: whiche he expres  
seth with meruelous eccoparysons.  
He felith helpe/ and geueth than  
kes. In whiche al he figureth Cry  
ste goodly/ and at last he setteth to  
the prophesy of the callinge of the  
gentyls.

psal. 22. Deus meus deus 29



**M**y God/ my god: where  
fore hast thou forsaken  
me: the wordes of my  
oute cryinge are ful far  
re from helthe.

I call vpon the/ the hole daye **O**  
my god/ and yet thou herist not: ye  
I ceasse not cryinge the hole ny  
ghte.

Verely thou art he that dwelleste  
in the holye temple/ oh the gloꝝe  
of Israel: thou wast the hope off  
oure fathers/ in the thei trusted/ as  
thou delyuersst them.

Vnto the thei cryed and were dely  
uered/ in the thei trusted and we  
re not confounded.

But I am a worme and nomore  
a man/ a fable/ a iesting stoke for  
men/ a byle abiecte in ignominye  
of the comen peple.



**Psal. 22. Deus meus deus**  
Al that se me contempne me / they  
wyue their lippes at me / and nodde  
be their headis. (Saynge).

He trusted in the Lord / let him re-  
deme him / let him deliuer him yf  
he loue him.

But thou receyuedst me cominge  
forth euen of my mothers wombe:  
and wast my hope euen at my  
mothers brestis.

Into thy lappe was I layd from  
my birth / as sone as I was borne  
thou wast and art my god.

Go not therfore from me / this my  
perellous anyte beinge now pre-  
sent: for I haue no man to helpe.  
Many fyerce bullis close me ab-  
out / ye grete fat sters compass  
me yn.

They gape vpon me with their  
mouthes: euen as rovinge rams

**Psal. 22. Deus meus deus** 30  
paunt Lyons.

But I was pwerd forth like wa-  
ter / my bones shaken out of ioynt  
and my herte in the myddis of me  
melted awaye lyke waxe.

My strengthe was dreyed vp lyke  
a potsherde / my tongue cleued to  
my chawes / for thou hast brought  
me vnto the deade dust.

ye there were yet very dogges co-  
passinge me aboute: eue the coun-  
sail of the most myscheuouse dig-  
ginge and breakinge my handis &  
fete ful cruelly.

All my bones racked / were layd  
open to be tolde of al that looked v-  
pon me.

Thei diuide my cote emonge the  
felues: and caste lottis for my gar-  
ment.

Thou Lord therfore tarpe not

psal. 22. Deus meus deus.  
thou art my strength/ haste the to  
helpe me.

Delyuer my lyfe from the swerde  
and my only dere soule frome the  
se doggis.

Saue me from the open mouthes  
of these Lyons/delyuer me frō the  
hornes of these Unicornes.

And I shal declare thy gloriouse  
maiestye vnto my brethern / euen  
in the middes of the congregaciō  
shal I prayse the.

ye that fere the lordē prayse hym/  
thou the hole seed of Iacob mag-  
nifie him: and thou that art the po-  
pulouse seed of Israell reuerence  
him.

For he despiseth not/nor turneth  
not away his face frome the poore  
afflicte/nether hideth he his face  
from him/but he hereth him whē

psal. 22. Deus meus deus. 31  
he cryeth.

I shal preche prayse of the before  
the hole congregacion / and paye  
my bowes before them that fe-  
re the.

The lowely shal ete and be satis-  
fied/thei shal prayse the lordē and  
seke him/thei mought lyue for e-  
uer.

They shal be conuerted vnto the  
lordē and al the coostis of the erth  
shal preche him/ and al the kynre-  
des of the gentils shal fall downe  
before him.

For the kingdome of the gentils  
is the lordis / and he shal be lordē  
ouer them.

And al the riche of the erthe shal  
ete and worship him/ thei shal bo-  
we their knees before him/ and al  
men shal go downe to the groun-



**Psalm. 23.** Dominus regit.  
Be/ore's their soule shal not lyue.  
This sead shal serue him / & shal  
sing praise vnto the Lorde for  
euer.

Ther shal come and sheweth for  
me of his rightwysmaking vnto  
the gentyls yet to be borne / whō  
the Lorde shal create.

**The Title of the Psalm. 23.**  
**The songe of Dauid.**

**The Argument.**

He syngeth thynnumerable bene  
fites of God vnder the similirude  
of an herdeman faithfully feedinge  
his flocke of shepe.

**T**he Lorde feedeth me: wher  
fore I can want nothinge.  
He settith me in a goodly  
lusty pasture: and retcheth me for  
the vnto swete still runninge wa  
ters.

**Psalm. 23.** Dominus regit. 32  
He refresheth my soule / and dire  
cteth me in the right waye / for his  
names sake.

For albe it I shulde go vnto the  
valye of the dedely shadewe / yet  
fere I none euyl / for thou art  
with me: y thy staffe and shepe  
hoke ar my counforte.

Thou spreddest me a table in the  
presence of my aduersaries / thou  
sowplest my head with oynment  
and fillest my cuppe.

Thy goodnes therfore & thy beni  
gne mercye ar with me througħ  
all my lyfe that I myght dwell  
in thy house for euer.

**The title of the Psalm. 24.**  
**The songe of Dauid.**

**The Argument.**

He singeth / god to be lorde ouer al  
thinges: but yet only innocents

Psal. 24. Domini est terra  
to dwell with him / and the kynge of  
gloze to come vnto vs.



De erthe and whatsoe-  
uer is in it / is the lordis:  
bothe the rounde worl-  
de and thynhabiteres the-  
reof.

ffor he hath layd her foundation  
vpon the scas / and set her fast vpon  
the flowdis.

Who then maye ascende into the  
hill of the lordes: or who maye aby-  
de stil in his holy place:

An innocent in his dedis and pu-  
re in herte: whiche extol-  
th not his mynde vnto vayne hope / ne-  
ther sweareth not to deceyue.

This man shalbe lyberally endo-  
wed of the lordes: receyvinge rig-  
htwisnes of god his sauour.

This is the generacion that geth

Psal. 24. Domini est terra  
teth him: it is Jacob that findeth  
thy pzeence. Sela.

Open youre gates o ye princes /  
let these euerlastinge gatis be ope-  
ned that the grete kynge myghte  
enter yn.

Who is this grete kynge: the str-  
onge and mighty lordes / euen the  
lordes that stronge warryer.

Open your gates o princes / let  
these euerlastinge gatis be no mo-  
re shut / that the grete kynge myg-  
ht enter in:

Who is this grete kinge: it is the  
lordes of powers / that is this grete  
kinge. \* Sela.

The Title of the Psal. 25  
The songe of Dauid.

The Argument.

It is a comon prayer and acknow-  
wleginge of his synnes.

E

\* So  
it is

\* So  
he is.



Psal. 25. Ad te domine leua.



Vnto the (oh lord) do I  
lyft vp my mynde.  
In the (oh my god) do I  
truste: let me not (I beseech  
the) be shamed / neither let my  
ne enemyes runne vpon me.  
For as many as truste in the are  
not shamed: but they be shamed that  
are vayne transgressours.  
Thy wayes lord shewe thou me  
and thy pathes teche me.  
Induce and teche me thy trouthe  
for thou arte my god and my helpe  
the / in the do I truste at all tymes.  
Remember thy mercy and goodnes:  
which thou of euer bestest.  
But the synnes and trespasses of  
my yowth remember them not:  
but for thy benygnyte and goodnes  
remember me oh lord.

Psal. 25. Ad te domine leua. 34  
ful good and iuste is the lord: &  
therfore he reduceth sinners into  
the waye.

He ledeyth the humble and myld:  
as it behoueth with discrecion / and  
the afflicte he techeyth his waye.

All the wayes of the lord are mer-  
cy and faithfulness: vnto them that  
at kepe promyse and couenant  
with him.

For thy names sake lord haue  
mercy on my sinne / oh lord / for  
it is grete.

Who so fereth the lord / him he  
directeth in that waye which he is  
vnto him acceptable.

His soule shal haue the fructe of  
all goodnes: and his posyete shal  
possesse the lord.

The lord techeyth his secretes and  
his couenant vnto them that

kepe it.

Psal. 25. Ad te domine leuaui  
fere him.

My eyes are euer intete vnto the  
lorde: for he plucketh my fete out  
of the net.

Turne vnto me lorde and haue  
mercy on me: for I am forsaken &  
sorrowfull.

The anguysshe of my sorrowfull  
hert encreaseth: Rede me forth ther-  
fore of my distresse.

Beholder my affliction and heavy  
labour: and take awaye al my sin-  
nes.

Consider my enuyes for they be  
ful many: ad they perserue me wi-  
th a myscheuous hate.

Kepe my soule and deliuer me: let  
me not be shamed: for I truste in the.

Let purenes and equite preserue  
me: for in the do I truste.

Psal. 26. Iudica me domine. 35  
Redeme I srael (oh god) lose hym  
from all his anyte and distresse.

The Title of the psal. 26.  
The psalme of David.

The Argument.

Innocencye/which is of faith/ fa-  
ithfully confesseth her selfe vnto  
the lorde/prayinge/lest this inno-  
cencye and fayth perysshe and be  
loste.

**D**eliuer me (lorde) in iuge-  
ment/for I walke innocet  
ly: in the (oh lorde) do I tru-  
ste/and wauer not.

Proue and serche me oh lorde/ se-  
eth and trye out my raynes & my  
herte.

For thy merciable goodnes do I  
holde before my eyes: and in thy  
trowthe do I walke.

I dwell not with bayne men: net-  
her go I yn vnto these ydle and

E.iii.



Psal. 26. Iudica me domine.

craftye deceyuers.

I hate the churche of the mysche-  
uous maligne/nether sitte I am  
ge these in godlye.

I washe my handis with inno-  
cencye/and so go I (oh lord) unto  
thy altare.

To preche forth with a lowde vo-  
yce thy prayse/and to shewe forth  
al thy merueilouse workis.

I loue (oh lord) the habitacle off  
thy house/as the place where thy  
glory dwelleth.

Joyne thou not my soule with sin-  
ners/nether my lyfe withe these  
bloodye men.

In whose handis myscheife is fo-  
unde/their right hande is full off  
bydes.

I verely walke innocently: rede-  
me me and haue mercy on me.

Psal. 27 Dominus illumi. 36

My fote standeth faste in the rig-  
hte. In the mysdes of the congre-  
gacions I shal loue the lord.

The Title of the Psal. 27.

The psalme of David.

The Argument.

The prose and experience of fa-  
ith/which in any perel imminent/  
receybeth consolacion at the helpe  
of the lord.



The lord is my light &  
my helthe: whome then  
shal I feare? the lord is  
the strength of my lyfe/  
of whom then shal I be afrayde?  
Whyle ther cometh agest me  
the maligne myscheuouse / and e-  
uen my enemyes to deuoure me  
hole/so thei shal downe al to smite  
me/ yet I feare not: whyle thei be ince-  
sed to bataill agest me/ then am I  
most sure.

E. iii.

**Psal. 27. Dominus illumi.**  
For one thinge I desyer of the  
Lorde/one thinge do I seke/ euen  
to dwell in the house of the Lorde  
for euer/that I might se the maie  
stye royall of the Lorde and behol  
de his temple.

For he hath hyd me in a perel  
louse tyme/he did hyd me in the  
secrete place of his tabernacle/a  
lifted me vp into a rocke of stone.  
And at laste he gaue me Victoꝛye  
ouer my enemyes whiche had co  
passed me aboute.

Wherfoze I offer in his taberna  
cle the offeraunce of thankis geuin  
ge/I prayse and synge vnto the  
Lorde.

Here (oh Lorde) my voice wher  
with I call vpon the/haue mercy  
on me/and helpe me.

My hert acknowledge the / my

**Psal. 27. Dominus illumi. 37**  
countenance seketh the/ Lorde I  
desyer thy face.

Hyd not thy face fro me / repell  
not thy seruant in thy wraathe.

Thou art my strength / leue me  
not / nether forsake me oh God  
my sauour.

For my father and my mother ha  
ue forsaken me: but yet the Lorde  
shal take me vp to nouresse.

Teche me (Lorde) thy waye/ and le  
de me in a right path from my  
a waite layers.

Let not my enimes take their ple  
sure vpo me/ for periured witnes  
ses ar ryse vpon agensst me image  
ning a mischeif for me.

But this thinge is my counfort:  
I am suer to se the benigne good  
nes of the Lorde in the londe of  
the lyuinge.



psal. 28. *A*d te domine clama.  
Truste thou therfore in the lord  
(who so euer thou be) for it is he  
that shal counfort and strengthe  
thy hert: se therfore thou truste in  
the lord.

**T**he Title of the psal. 28  
The psalme of David.

**T**he Argument.

**A** godly and incessantly he calleth  
the Lord upon the Lord to be deliuered  
from the fraudulent. He is herde/  
and geueth thankes.

**A**nto the (oh lord my ro-  
cke) do I crye: repel me  
not I beseeche the / frust-  
rat not my hope / lest I be lyke  
descendinge into their graues.  
Here the voice of thy suppliant  
crynge upon the: which lyft vp  
my hand is toward thy holy tem-  
ple.

Repute me not I beseeche the end

psal. 28. *A*d te domine cla. 38  
ge the vngodly or the myscheuo-  
us / spekinge frendly to their ney-  
ghbour / but myscheuoufly thin-  
kinge in their hertis.

Reward them accordinge to the-  
ir myscheif and maliciouse thou-  
ghtes: geue them after their dea-  
des / requite the as they be worthy  
Euen as they regarde not the lord  
through the workis made wi-  
th his hande: so let him destroye  
them neuer to be restored.

I thanke the lord for he hath he-  
de the voyce of his suppliant  
The lord is my strength & shilde  
vnto him my herte deueth / of him  
fele I helpe / and therfore my hert  
reioysseth magnifyinge him wi-  
th my songe.

The lord is oure strength: he is  
the sauinge power of his anoynt-  
ed.

Psalm. 29. Adferte domino.  
Gauethou therfore thy peple / be  
mercifull and good vnto thy here  
tage: fede and beare them vp con  
tinually and euer.

The Title of the psalme. 29.  
The songe of Dauid.

The Argument.

He exhorteth the mighty vnto the  
worship of one alone for al suffici  
ent / god almyghty: whose almygh  
ty power he praiseth / singeth / and  
magnifieth exceedingly.

**E**ue ye vnto the lord / o ye  
mighty princes: geue him  
(I saye) his glorie and the  
praise of his power.

Acknowledge this name of the lord  
to be omnipotent: worship the  
holy maiestie of the lord.

For it is the lord that by his one  
ly commaundement ruleth the wa  
ters: god almyghty prepareth the

Psalm. 29. Adferte domino. 39  
thunder / the lord commaundeth  
the seas.

The voice of the lord taketh effe  
cte / the voice of the lord is ful of  
maiesty.

At the lords biddinge the Cedre  
trees be al to broken / ye the lord  
herely wyl breke euen the Cedre  
trees of Libani.

He shal trede downe the mount  
Libanum lyke a stronge bull: and  
Saron lyke a Unicorne.

The commaundement of the lord  
scattereth forth flames of fyre.  
The voyce of the lord maketh  
the deserte to tremble / he shaketh  
euen the deserte of Cadis.

The voice of the lord maketh  
the hartes and hyndes fycke / and  
maketh naked euen the thicke wo  
des.



**Psal. 30. Exaltabo te.**

In his temple therfore/ euerie man  
spaketh his glorie.

The Lord ceaseth the dismyre/  
the lord obtaineth stil his euerla-  
stinge kingdom.

The lord geueth strength to his  
peple with goodnes and peace

**The Title of the Psalme. 30**  
Dauides songe of thankes geuin-  
ge for the foundacion and reasin-  
ge vp of his house.

**The Argument**

It is a thankes geuinge/ whereby  
the godly are taught al thinges to  
be sure committed vnto god. It ap-  
pereth it to be writen after some  
knee.

**W**ith highe prayse (oh lord  
be) shal I extol the/ for thou  
at thou hast taken me vp  
to preserue me: nether haste thou  
suffred my enemies to triumphe

**Psal. 30. Exaltabo te do. 40**  
ouer me.

Lord my god/ vnto the haue I cre-  
yed: and thou hast healed me.

Lord thou hast called me agene  
fro my graue / thou hast restored  
my soule from goynge, downe in-  
to the pitte.

Singe ye vnto the lord/ you that  
be his sayntis/ geue thankes in the  
holy remembraunce of him.

For whyle he is wrathe for a ly-  
tel space/ through his fauour yet  
geueth he lyfe: although the eue-  
ninge be turned into wepinge/ yet  
is gladnes restored in the morn-  
inge.

Verely / when I sayde in my flo-  
wers: I shall neuer fall nor suf-  
fer hurt.

(For thou lord of thy goodnes  
hast geuen strength vnto my

Psal. 30. Exultabo te.  
hil) anon as thou hadst hyden thy  
face I was troubled.

But here/Vnto the/ oh lord I cry  
ed: Vnto the my lord made I my  
prayer.

What (I saye) profiteth my blo  
de if I be corrupter: shal my duste  
magnifye the: shall it prayse thy  
trowthe?

Hear me therfore lord and haue  
mercy on me: Oh lord helpe  
me.

Then thou turnedest my moorn  
yng into ioye / thou vnlacedest  
my sake and gyrdedste me wythe  
gladnes.

Wherfore thy glorie shal be song  
ge incessantly: for I/ lord my god  
shal magnifie the for euer.

¶ The Title of the psal. 31.

Psal. 31 In te domine spera. 41

¶ Dauids songe adhortatozre.

¶ The Argument

¶ It is a prayer in grete tribula  
cion/ a graciously hearinge/ and th  
an exhortinge.

**I**n the (oh lord) do I truste  
let me neuer I beseeche the  
be shamed/ but for thy mer  
cies sake deliuer me.

Bow downe thy eare vnto me/  
spede the to deliuer me/ be my str  
onge rocke/ and wel defended hou  
se wherby thou wilt saue me.

For thou arte my stonney rocke &  
my castil: for thy names sake ther  
fore be my god and nouryshe  
me.

Rede me forth of the nette which  
they haue hyd for me: for thou art  
my defender.

Vnto thy hand is I commēde my  
self



Psal. 31. In te domine spera.  
spirit: redeme me / Lorde god which  
art so true.

For I hate them that embraise ba-  
nite: but in the (Oh Lorde) do I  
truste.

I shal be glad and reioyse in thy  
mercy: for thou wilt loken vpon my  
affliction when thou espiest my  
soule in distresse.

Neither wilt thou yild it into the  
power of my aduersarye / But wilt  
set my fete at large.

Haue mercy vpon me (lorde) for I  
am in trouble: my eyes rimple and  
waue dimme for tearynes / my soule  
my bellye.

My lyfe is consumed with sorow  
and my yeares in sighinge: my  
strength is fallen awaye in cala-  
mite / and my bones are consu-  
med.

Psal. 31. In te domine spera. 42  
I was obprobriously defamed of  
all my enemyes: vnto my neighbo-  
urs and suche as knewe me I wa-  
s grete fear. Who so sawe me  
thei fled out awaye fro me.

Out of mynde I fyl forgotten as  
a dead man: I was gone lyke a  
drye broken potsherde.

For my selfe herde the obloquye /  
and threatis of the multitude ga-  
thered about me: thei consented al-  
gainst me / thei conspired to take  
awaye my lyfe.

But in the (oh lorde) do I truste /  
and I saye / thou art my god.

In thi hande are my destenes / de-  
liuer me from the power of my e-  
nemies and persuers.

Shew thi graciouse countenance  
vnto thi seruaunt: and saue me for  
thy mercys sake.

¶.ii.

Psalm. 31. In te domine speravi.  
Lorde let me not be confounded /  
for vnto the do I call: But let the  
vngodly be shamed and layd asle  
ape in their graues.

Let lyinge lippes be sewed vp to  
gether / which craftely proude / &  
spightfully speke agenste the iu  
ste.

Wh how grete goodes layst thou  
vp for the fearers of the: which  
good thou doist vnto the that tru  
ste in the / euen in the presence of  
al mortal men.

Thou hiddest these men pruelye  
in thy syght from the proude me  
thou hiddest them in thy taberna  
cle from virulent tongues.

Thakie be vnto the Lorde for his  
highe goodnes towarde me / defen  
ded as I were in the moste strong  
ge cyte.

Psalm. 31. In te domine spera. 43  
For I / some tyme without al ho  
pe sayd: I am cast out of thy sight  
and yet thou herdest thy supply  
aunt cryinge vnto the.

Loue ye the lorde therfore all hys  
saints: for the lorde defendeth his  
faithfull / but these proude doers  
he rewardeth plentiously.

Be constant / and the lorde wil con  
firme and stablysshe youre hertys  
as many as truste in him.

The Title of the Psalm 32.

Dauid's admonicion.

The Argument.

He teacheth it to be a ioyouse thi  
nge / to be eased quyt from the bur  
den of synne / and contrary wyse: a  
miserable thinge to haue an obsti  
nat conscience clogged and depres  
sed with synne / And at last he shew  
eth by what wayes sinnes be for  
geuen.

[ f.iii.



Psal. 32. Beati quorum



Q how blessed is he that  
is eased of his trans-  
gression / whose sinne  
is couered?

Oh happye man / vnto whom the  
lorde rekeneth not his sinne: yn  
whose mynde there is nothinge  
desaitfully hyd.

For I verely / whyle I held my tō-  
ge / my bones ake with my dayly  
out cryinge.

For daye and night thy heuy han-  
de pressed me downe / my succu-  
lent moister was turned into a so-  
met drought. \* Selah.

\* So  
it was

But my sinne / after that I had co-  
fessed it vnto the / and vnkouered  
before the / my wikednes:

When I sayd / accusinge my self:  
I acknowledge & confesse my trans-  
gression vnto the lorde / euen now

Psal. 32. Beati quorum. 44  
ne thou forgauest the cryme of my  
sinne. \* Selah.

Wherefore whatsoeuer saynt he thou  
be / let him praye vnto the as sone didest.  
as he feleth the same distresse / and  
then shall not the inundacion of  
swellinge waters touche him.

Thou art my refuge in my tribu-  
lacion closinge me aboute / & now  
thou closest me about with the io-  
ye of deliuerance. \* Selah.

I shall instructe the (saiste thou)  
and shewe the what waye thou  
muste go / I shall fasten myne eyes  
vpon the.

\* So  
thou  
doist.

Except ye wil be horse and mu-  
les cleue with out vnderstandin-  
ge.

Whose mouthes and heades vn-  
lesse thei be with snaffle and bry-  
dle refrayned / thei wil not obaye  
the.

f. iiii.

Psal. 33. Exultate iusti.

Let the vngodly loke for many plag-  
ges: but who so trusteth in the lor-  
de shall be closed aboute wythe  
mercy.

Be glad in the lorde and reioyse  
ye rightwysse/ be iocunde and me-  
ry ye all that be off an vpryghte  
herte.

The Argument.

of the 33. Psal.

It is a prayse wherein the almy-  
ghty power of god is praysed

**R**eioyse ye rightwysse in lo-  
auinge the lorde: for his  
prayse becometh wel the  
iuste.

Loane ye therfore the lorde/ synge  
vnto him with harpe/lute/and ten  
stringed instrument.

Synge vnto hym a newe songe/  
smyte vp your instruments with

Psal. 33. Exultate iusti. 45

a lowde melodye.

For the worde of the lorde is ry-  
ght holpe/and al his workis fer-  
me and fast.

He loueth equite and right/ the er-  
the is replenysshed wythe the go-  
odnes of the lorde.

By the worde of the lorde heuens  
were made/and al their ornowe-  
ment at the brythe of his mouth.

He gathereth vp the waters togi-  
ther on heap: and agene/ he hydeth  
them in the botome of the sea.

All the erth mought feare the lor-  
de/ al thynhabiters of the worlde  
mought worship him.

For at his commaundement al th-  
inges haue their beinge: as sone  
as he spake the worde/ al thynges  
were done.

The lorde scateth the counsel of



**Psalm. 33. Exultate iusti.**  
the haithen: and the thoughtis of  
peple he frustrateth.

But his counsel dureth for ever/  
the thoughtes of his herte conty-  
nue through al generacions.

O happy nacion which holdeth  
the lord for their god / whome he  
hath chosen to him for his here-  
tage.

The lord loketh forth from hea-  
uen to consyder al the children of  
men: euen from his suer seat roy-  
al he beholdeth al thinhabitours  
of the worlde.

For he only hath made the hertis  
of them / it is he alone that know-  
eth al the devis of them.

It is not the puissance of an in-  
numerable host that saucth a kin-  
ge / nether is the geaunt delpyered  
by his grete strength.

**Psalm. 33 Exultate iusti. 48**  
The horsman deceyueth thy self-  
garde: noman is delpyerde by the  
multitude of horsmen.

But beholde / they are the eyes of  
the lord that be set vppon them  
which fere him reuerently / and cle-  
ue vnto his mercy.

That he wolde preserue their sou-  
les from pestelence / and nouressh  
them in famyn.

Let our soule therfore cleue to the  
lord / for it is he that is our shil-  
de and defender

In him therfore shal oure hertis  
reioyse / as longe as we truste yn  
his holy name.

Let thy mercy (oh lord) shyne v-  
pon vs / euen as we truste vppon  
the.

**The Title of the psalme. 34.**

Psal. 34. Benedicam domin.  
The songe of Dauid concernin-  
ge the fayninge of his madnes / mu-  
tacion of his mouth / and witte / be-  
fore Abimelech / of whom when he  
was cast out he fled his waye.  
i. Reg. xvi.

The Argument.

It is a thankis geuyng: in the  
which he testifieth that god neuer  
forsaketh his beloued.

**I**shal prayse the lord at al  
tyme: his prayse shal be e-  
uer in my mouth.

In the laude of the lord my sou-  
le delyghteth her selfe / as the ho-  
ble oppressed here this / so maye th-  
ey be glad.

Magnifie ye the lord wythe me /  
and let vs togither extoll his na-  
me.

For I asked counsel of the lord  
and he answered me / and he dely-

psal. 34. Benedicam domi. 47  
uerd me out of al my fere.

Whoso loke vp vnto him are ma-  
de fresshe and bright / and their fa-  
ces are not confounded.

Whosoener in his affliction cal-  
l vpon the lord / he is herde: and he  
delyuerth hym oute off all distre-  
esse.

Euen the angell of the lord pit-  
cheth castels and lyeth rounda-  
bout them that fere him / and dely-  
uerth them.

Taste and se how good is the lor-  
de: blessed is he whosoener trust-  
eth in him.

Reuerence the lord ye that are  
his saynts: for they lacke nothin-  
ge that reuerently fere him.

But the cruel shal want and be fa-  
mysshed: when the fearers of the  
lord shal want nothinge.



Psal. 34. Benedicam dominum.  
Come hither o children and geue  
eare vnto me: the feare of the lord  
he shal I teche you.

Who so coueteth to lyue longe/  
desierth also to haue good dayes.  
Let him refrayne his tōgue from  
euell/and his lippes lest they spe  
ke despayte.

Let him estioe yf/and do good/ stu  
dye for peace and folowe it.

For the eyes of the lord are intē  
te vnto innocents / and his eares  
bente vnto their prayers

But he loketh grymme vpon they  
that do yll: to cut awaye their me  
morial out of the erthe.

Those men/whē they crye/ the lord  
he hereth they / and deliuereth they  
out of al their distresse.

The lord is present with the con  
trite herte: and preserueth the de

Psal. 35. Iudica domine. 48  
iecte mynde.

Many incommodites shal vpon the  
iuste: but from them al/ the lord  
deliuereth them.

He kepeth al their bones: so that  
not one of them be broken.

But ful miserable is the deth of  
the vngodly/ for they that hate the  
iuste shal be plucked vp by the rote  
The lord redemeth the soule off  
his seruaunt/ nether are they ba  
nished who so truste in him.

### The Argument.

David maketh his inuocaciō to  
god in his greuous oppression of  
his enymes: which persecute he for  
our wel deservinge of them.

**I**orde take vpp my cause in  
my stryfe: and fight agenst  
them that fight agenst me.  
Take vp buckler and speare/ and

**Psal. 35. Judica domine**  
stande vpon to helpe me.  
Drawe forth thy swerde and runne  
vpon them that persue me/tel  
my soule. so/I am here by the/evill  
I which am thy sauynge helthe.  
Let them be shamed and confounded  
that please vpon my soule  
let them turne their backs with  
shame that thinke me euyl.  
Make them lyke duste layd forth  
for the wynde/the angel of the lord  
de scatteringe them.  
Let their wayes be derke and slippery:  
the angel of the lord persuyne  
them.  
For they haue bent preuely theyr  
deuely nette for me an innocent/  
they haue digged vpp a pitte for  
me gyltles.  
Let their owne calamyte come vpon  
them the selfe vnwaris: let they be ta

**Psal. 35. Judica domine. 49**  
ken in their owne preuely nette: let  
them fall into theyr owne mys-  
cheyse.  
But my soule mought reioyse in  
the lord/and be glad of hys sal-  
uation.  
All my bones shal saye: lord who  
is lyke vnto the which delyuerst  
the weake delected from his stron-  
ger/and the poore nedy on frome  
his robbers.  
They arose agest me false witnes-  
ses/imputinge thingis to me whi-  
ch I neuer knewe.  
They requited me yll for good/ le-  
uinge me poorely al alone.  
But they/when they were ful syke  
then was my besture a sacke: I  
macerated my self with faste/and  
my prayer rolled in my bosome.  
I went as one mourninge for his



Psal. 35. **J**udica domine  
felowe or brother / I humbled my  
selfe beinge soze as one had bury  
ed his owne mother.

But contrarywyse / thei (when I  
was ful syke) made ful mery / thei  
ranne togither / ye euen the laame  
came runninge vpon me & waris  
thei kit their clothes nether omit  
ted they any token off moornin  
ge.

But all was but ypocrisye / ye e  
uen theyz cotes strewed wythe as  
shes: for in the mean ceason they  
grinned and gnasthed their tethe  
vpon me.

Lord when wilt thou loken vpon  
this: restore me from the shame  
ful rebukes of them / deliuer my  
dere soule from the tyrants.

That I might geue the thankis  
in the most ful congregacion / and

Psal. 35. **J**udica domine. 50  
praise the when the moste peple  
be present.

Nether let these lyers my enimi  
es triumphe ouer me: let the wy  
ke in Bayne one vpon another wh  
ich thus deadly hate me

for thei thinke nothing peccably  
but when the lorde is in tranqui  
lity / then take they fraudelent co  
unsails.

Thei spake agenst me with open  
mouth: saynge / o well well / nowe  
we se it with our eyes.

And thou lorde also hast sene it / ta  
ke not therfore / lorde go not farre  
from me.

Awake & ryse vp / that thou migh  
st auenge my cause / o lorde my god  
vengence me for thy rightwisnes  
ake lorde my god / that they reioy  
ce not vpon me.

psal. 35. **Judica domine.**

Neither let them saye in their heart  
tis it gothe on oure syde / let them  
not saye / we haue conuicted him  
Let them be shamed and altogeth  
ther confounded that thus reioy  
se vppon my trouble / let them be  
cled with shame & ignomynye th  
at thus triumphe ouer me  
Let them be glad and reioyse th  
fauour my innocencye / so that th  
ey affirme at al tyme / grete is the  
lorde which loueth the helth and  
peace of his seruant.

But my tongue mought be con  
nually spekinge off the forme of  
thy rightwyse makinge / and let  
this loue & prayse neuer go out  
of my mynde .

**The Title of the psal 36.**

**The songe adhortatory of Dauid  
the seruant of the lord.**

psal. 36. **Dirigit insipiens.** 51

**The Argument.**

The naughty nature and arro  
gant boldnes of the vngodly is he  
described / yt ys here also as  
ed / that the godly mighte enioye  
the frucion of the goodnes of god



Thus thinketh my herte  
of the audacite of the  
vngodlye / that he hath  
not god before his eyes  
for albe it he flatereth god & war  
ily / yet he abhorreth not execrable  
myscheyfe / declaringe his inwar  
de hated.

The wordis of his mouth are de  
sayte and mere myscheyfe / he resu  
seth to be taught to do wel.

In his bed he studieth myscheyf /  
he ioyneth him selfe to what so e  
uer waye is not good / and that at  
cuil ys he estiweth not.

When thy goodnes oh lord re  
B.iii.



**Psal. 36. Dixit iniustus.**  
cheth vp vnto the heauens / and  
vnto the cloudes thy trewthe ys  
spred.

Thy rightwisnes is lyke a mygh-  
ty hill / & thy equite lyke the depe  
sea vnable to be mesured.

When it is thou which preserue-  
ste both men and beastis O Lord  
de.

Howe precyouse and riche is thy  
goodnes O God: wherwith the  
childern of men animated / are bol-  
de to truste vnto the shadow of thi  
wynges.

Thei are satisfyed with the plen-  
tuouse encrease of thy howse / and  
drinke of thy delyciouse swete fl-  
owde.

For with the / is that lyuely perpe-  
tual sprynge / and in thy lyghte  
we se lighte.

**Psal. 36. Dixit iniustus. 52**  
Set forth thy goodnes vnto tho-  
se that knowe the / and thy right-  
wisnes vnto the right herted.

Let not the fote of pryde ouer ta-  
ke me: let not the hande of the vn-  
godly moue me.

But let them fal that worke mys-  
cheif / cast them downe that they  
neuer more ryse agene.

**The Title of the Psal. 37.**  
**The songe of Dauid.**

**The Argument.**

It is an admonicion and warnin-  
ge that we folowe not the synfull /  
allected and allwered of their fayn-  
ed felicitye / he also paynteth the na-  
ture and the ende both of the god-  
ly and vngodly.

**Noli emulari. Psal. 37.**  
**G. iii.**

psal. 37. Noli emulari.



Disloue not the stepis of  
the euel: nether inuye th  
in the prosperite off yll  
doers.

For sodenly lyke theye are thei kut  
downe/and lyke the green grasse  
be thei wither.

But thou/se thou truste in the lor  
de/and do good: that thou mayste  
dwell vpon the erthe and he maye  
wel fede the.

And thou shalt delyte in the Lorde  
de/which shal geue the thy hertis  
desyer.

Layeforth thy waye before the lor  
de and truste vnto him/for he sh  
al set forth thy good dedis like the  
morninge/and thy iuste dealinge  
lyke the middaye.

Beue thy selfe hole vnto the Lorde  
de/and abyde his plesure / let not

psal. 37. Noli emulari.

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his lyfe moue the whom all thin  
gis prosperously succede: euen th  
at man whych lyueth all in  
synne.

Remitte wrath/swage anger / let  
not their euell ensample prouoke  
the to do yl.

For euel doers shalbe cut awaye:  
but thei that paciently abyde the  
Lords plesure shal possesse the  
londe.

Suffer a lytle whyle/ and the vng  
godly shalbe clene gone/when th  
ou shalt loke for his place he shal  
not apere:

But the meke spryted shal posses  
se the londe / and enioye myche  
peace.

The vngodly layeth awayte for  
the iuste/and grinnethe vpon him  
with his tethe.



**Psalm. 37. Noli emulari**  
But the lord laugheth him to scorn: for he seith when his daye shal come.

The Ungodly drawe forth theyr swerde and bend the bowe to throdowne the poore afflicte/ and to kyll them that go the right waye.

But their owne swerde shal perse their owne herte: and their bowes shal be broken.

That litel of the rightwise is better / then the grete goodis of the Ungodly.

For the armes of the Ungodly are consumed: but the iuste men / the lord strengtheneth.

The lord also knoweth the daye of the innocentes / for their heretage is perpetual.

Thei shal not be shamed in the p

**Psalm. 37. Noli emulari. 54**  
rehouse tyme/ but in hunger they shal be sated.

But the Ungodly shal perishe: & the enemyes of the lord shal be consumed with fyre / their smoke fleynge vp lyke the smoke of fatted wethers.

The Ungodly borroweth and gathereth his goods by vsury neuer to repaye nor geue / but the iuste giveth forth lyberally.

Who so approue this liberalite they shal possesse the lade / but they that abhorre it shal be rent vpp by the rotes.

Of the lord are the stepis of a good man directed: ad he loueth his waye.

When he fallith he shall not be hurte: for the lord susteyneth him with his hande.

Psal. 37. Noli emulari.

I was a chylde and now am I olde/and yet neuer sawe I the iuste forsaken/nor his sead seeke his breed.

Although he wolde be ener geuinge forth almose: and for this cause his sead enioys his good prosperously.

He fleeth yll and foloweth good/and he dwelleth here many dayes for the Lorde loueth iuste dealinge/nether forsaketh he his sayntis but they ar kept for euer/But the sead of the vngodly shal be cut awaye.

But the iuste shal possede the lorde/and shal dwell longe therupō Myse dom is euer in the mouth of the iuste: and his tongue speketh equite.

For the lawe of his god is in his

Psal. 37. Noli emulari. 55  
herte: wherfore his wayes ar ferme and faste.

The vngodly loketh narrowly of the iuste: and honteth to slaye hi. But the Lorde leueth him not in to his powr/nether wil not let hi dampne him when he iudgeth hi. Truste in the Lorde and kepe his waye/ and he shal exalt the to possede the lande/and that thou maist se the destruccion of the vngodly. I sawe on a tyme the vngodly rootinge and strongly setteling himself/ and rysing vp flourishing lyke the grene baye tree/ but lo/ in the twinklinge of an eye he was gone/ and when I loked for his place/ it coulde not be founde. Kepe innocencye/ and behold the right / for these thingis at laste shal procure a man peace.



**Psal. 37. Noli emulari.**  
When the transgressours shall be  
banished away together: for the  
ende of the Ungodly is dethe and  
destruccion.

But the helthe of the iuste cometh  
from the lorde: for it is he that  
is their strengthe in the article  
of distresse.

The Lorde bringeth them helpe  
and deliuereth them/ he defendeth  
and saueth them from the Ungod  
ly/ for because they trust in him.

**The Title of the Psal. 38.**

The songe of Dauid wheryn he  
remembreth his affliction.

**The Argument.**

It is a faithfull enserching of his  
selfe and confession of his crime/  
his friends forsake him/ his enemies  
stand agens him. In the lorde ther

**Psal. 38. Domine ne.** 36  
foze onely/ helthe is layd vp.  
**L**orde I beseeche the reproue  
me not in thy furye/ ne  
ther correcke me not in thy  
wraathe.

For thy arrowes are set fast in me  
thy hande is layde foze vpon me.  
Thy wraathe hath left nothinge  
hole in my flesshe/ nothinge hole  
in my bones for my sinne.  
For my synnes are ryssen ouer my  
head/ beinge as it were a grete bur  
den micher heuier then I am able  
to beare.

My secreete soris stynke and  
festet/ for my nowne folyssh  
nes.

I am adflycte/ and dejected so  
farre/ that I am werye off my  
lyfe.

My loynes are full off myserye

psal. 38. Domine ne.

there is no helth in al my bodye  
I am soze febled and broken / the  
anguyssh of my herte breketh forth  
into lowd cryinge.

Lorde thou knowest all my desire  
and my waylinge is not hyd from  
me the.

My herte parteth / my strength faileth  
th lefte me / and my eye sight goeth  
th from me.

My frendis and neighbours stood  
agenst me when I was smitten  
and my very kinsfolke fled farre  
from me.

But they flew upon me that layd  
awayt for my lyfe / and they that  
forgerd myscheyf for me / inuented  
and sought fraudes and gyle at  
al tyme.

But I as a deffe man herde not  
for I am as the domme that openeth

psal. 38. Domine ne.

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eth not his mouth.

I am as one that herde not / therefore  
I cannot rebuke agene.

for in the (oh lorde) do I truste /  
thou wilt not frustrate my hope /  
oh lorde my god.

for this thinge do I aske / that they  
reioyse not upon my hurte / ne  
ther make a gaud at the fallinge  
of my fete.

for I am verely redye to the sco  
urge / and my blew stripes do I  
never forget.

for I my selfe confesse my Engo  
dlynes / and my sinne gēdzeth so  
row in me.

But my enimies are false and strō  
ge / and thei encrease which hate  
me wrongfully.

Which also requite me euell for  
good / thei be me iniuriously be

H



**Psal. 39. Diu custodiam.**  
cause I folowe that at good is.  
forsake me not therfore lord my  
god/go not farre fro me.  
Haste the to helpe me / Oh lord  
my sauinge helth.

**The Title of the Psal 39.**  
The songe of Dauid adhorta-  
torie committed vnto Iudithum  
course.

**The Argument.**

A common prayer/wherin when  
he confesseth all men for their day-  
ly sinnes worthy beatings/he des-  
sieth god of his meercy.

**I** Had decreed with my selfe  
so to kepe my wayes/that I  
wolde not offende in worde  
I kept my mouth with bzyle/for  
the vngodly obserued me.  
I refrayned/I held my tongue/  
was donne: ye and that for a go-  
od purpose/ but yet it encreased ad

**Psal. 39. Diu custodiam** 58  
asperated my sorowe.  
My herte bzent with in me/ and  
whyle I thus reuolued wyth my  
selfe/this fyre encreased more and  
more.

Thus therfore I begane to speke  
shewe me my ende oh lord/and  
what is the length of my dayes:  
let me knowe I beseeche the when  
I shal make an ende.

So thou haste brought my day-  
es into an handfull longe/ and my  
age is as nothyng before the:  
and suerlye all the state of man  
is not els but vanite.

\*Selah  
For manys lyfe ys but a shade.  
he embusieth him self in vai-  
ne/ he heapeth vnto him and kno-  
weth not for whom he gathereth  
it.

\*Do.  
more  
it is.

Psal. 39. *Diui custodiam.*

Now therfore what thinge maye  
I lokefore of lord: My hope is  
fastened in the.

Delyuer me therfore frō al my t  
anfgressions: and make me not the  
reuylinge stocke of the Baynel  
ers.

I shalbe stil and not once open my  
mouth: if thou wilt do this thyng  
ge.

Take awaye thy scythes fro me  
for I am consumed of thy heuyl  
hande.

When thou rebukest and correctest  
man for his vngodlynnes/ then  
(be he neuer so grete) he is wasted  
awaye as it were of a motte so fr  
uole and Bayne a thinge is man.

\*Sela.

Lorde here my prayer/ receyue my  
cryinge at thy cares/ turne the no

\*So  
he is.

Psal. 40. *Expectans* 59

waue fro my teres: althoughe I  
be but a stranger with the and a  
pilgryme as were al my fathers.  
Spare me yet a litle (some part  
obtayned) ere I go hence/ and no  
more be sene.

The Title of the Psal. 40  
The songe adhortatorie of Da  
uid.

The Argument.  
A confession wherby god is pra  
ised/ how he ought to be worshiped  
and onely called vpon in tribulaci  
on with ferme hope.

**W**hen I had longe taried &  
waited vpon the lord/ at  
laste he attended vnto me  
and herde my cryinge.

He drew me forth of the depe pit  
te and toughed my mudde/ he did sette  
fast my fete vpon the rocke and di  
rected my iourney.

B.iii.



Psal. 40. Expectans

Then he did put a new songe in  
to my mouth/ even the songe of  
thankis geuinge vnto our god/  
at al men mought consyder / feare  
and trust in the lord.

O happye man that putteth his  
confidence in the lord/ and turneth  
not himself vnto pryde/ but turneth  
awaye from vanite.

For thou/ lord my god doost me  
uelis innumerable/ and thy coun-  
sels are with vs peerlesse.

When I wolde remember ad tell  
them forth: thei are innumerable  
And as for offrande and sacrifice  
thou louest them not / But by my  
ears thou twitchest me: Bret sacri-  
fice nor pourginge sacrifice thou  
requirest not: wherfore then I sa-  
yd: so here am I comen my now-  
ne selfe.

Psal. 40. Expectans

In the firste side of the booke it ys  
wryten of me/ that I muste do th-  
at thinge that pleaseth the/ oh my  
god: which thinge also I do it gl-  
adly/ for thy lawe is wryten in the  
midde of my breste.

I preche the forme of thy rightwo-  
ysmakinge before the hole congre-  
gacion/ so my lippes ceasse not oh  
Lorde/ as thou seest.

Thy rightwoysmakinge/ euen fro  
the myddys of my herte do I de-  
clare/ thy trouthe and saluacion I  
do speke: I dissemble not thy go-  
odnes and faith before al the hole  
chirche.

Wherfore o lord ceasse thou not  
to be merciful vnto me/ let thy go-  
odnes ad thy faith alwaye defende  
me.

Ps. iii.

Psal. 40. Expectans  
For troubles innumerable ouer  
whelmed me/my sinnes so cōbred  
me that I might not decerne the  
for thei are moo then the hairs of  
my head/wherfore euen my herte  
failed me.

Haste the lord to delyuer me: spe  
de the to helpe me.

Let them be sone shamed and con  
founded that seke my soule to de  
stroye it/let them fall bake wythe  
shame that reioyse vpon my hurte.  
Let them at laste be destroyed af  
ter their confusion / whiche barke  
agenst me wythe spight sayinge/  
Dhe/oh.

Let them reioyse and be glad in the  
all that seke the/ and who so loue  
thy sauinge helthe mought saye  
continually: The Lord be mag  
nified.

Psal. 41. Beatus qui intel. 61  
I am a poore afflicte abiecte/ lord  
helpe me/ for thou art my delyue  
er/oh my god tarye not.

The Argument.  
of this Psal. 41.

David now beyng in a sykenes  
whether it be of bodye or soule: pra  
yeth the lord to haue mercye vpon  
him/mouing hym to pyte the poore

**B**lessed is he that consy  
dereth the state of the po  
re: for in tyme of perell  
the Lord shall delyuer  
him.

The lord shall kepe him and ma  
ke him safe and blessed vpon the  
erthe/nether shall he betake him in  
to the handis of his enymes

The Lord shall restore him when  
he lye syke/oh lord thou change  
st al his siknes.



**Psal. 41.** Beatus qui intel.  
For this cause I saye oh lord ha  
ue mercy on me / heale my soule  
for I am a sinner agens<sup>t</sup> the.  
My enemies speke euil vppon me  
saynge when shal he dye: that his  
name maye perisse.  
And whether he came in to se / or  
went forth: thus spreketh his her  
te / heapyng myscheyfe vpon him  
selfe.  
Al my enemies come runninge to  
gither agens<sup>t</sup> me / and thei take  
vnl counsaile agens<sup>t</sup> me.  
An enmyouse worde is blowne a  
broad amonge them: saynge / there  
he lyeth neuermore to ryse.  
ye and euen my nowne famyliares  
whom aboue al I trusted / whiche  
eit my brede / layd awayte suerlye  
for me.  
Thou therfore lord haue mercy

**Psal. 41.** Beatus qui int. 62  
on me: and restore me that I maye  
requyte them.  
By this thinge shal I knowe th  
at thou louest me / if my enemye  
runne not vpon me.  
For myne innocencye / I beseeche  
the sustayne me / and set me befo  
re the for euer.  
Praised be the lord god of Isra  
el / frome age to age for euer. Ame  
Amen.

**The Title of the Psal. 42.**  
An admonicion or exhortacion  
of the children of Thore

**The Argument.**  
A complaint befoze god of the re  
buke of his enymies / and of the tro  
uble of mynde spronge therof: but  
yet faste and ferme hope counfo  
teth her owne selfe.

Psalm. 42. Quemadmodum desi-

**A**s the thirsty harte panteth  
and gapeth cryinge at the  
fressheriuers/so cryeth my  
soule vnto the/oh god.

My soule thirsteth for God/ euen  
the lyuinge god/when shal I on-  
ce come and apere before the face  
of god?

My teiris which I shed night and  
daye are turned into my mete/wh-  
yles dayly it is sayd to me/where  
is thy god?

These thinges I reuolue with  
my selfe/ powering forth before  
me the heuinesses of my mynde.

When shal I go forth freshly ara-  
yed to go with my felows ioyous-  
lye with thankis into the house of  
the lorde with so goodly a grett  
companye?

How driecke art thou o my soule

Psalm. 42. Quemadmodum de-

and wherfore doist thou thus tro-  
uble me? truste in God/for the ty-  
me shal cōe that I shal geue hym  
thankis in his presence for my hel-  
pe geuen me agene.

My soule is deiecte & beved with  
in me oh God when I est anone  
remember what thou didest in the  
londe by Iordane at the lytel hyll  
hermonim.

One depe water calleth in ano-  
ther/thy water courses rozed:thy gr-  
ete showers and floudes ranne o-  
uer me.

Dayly the lorde encreseth his go-  
odnes/wherfore I shal prayse the  
lyuinge god euery night.

And I shal saye vnto god my roc-  
ke of stone: wherfor forgetest me?  
wherfore go I so heuely my eny-  
mes beyinge me? and brekyng



**Psal. 43. Iudica me deus.**  
my bones :

My enimies cast me in the teth da-  
ply saynge Vnto me / where is thy  
god :

But oh my soule / thou art sone de-  
iecte : and wherfore troublest me :  
truste in god / for the tyme shal co-  
me that I shal geue thankis age-  
ne Vnto my God for helthe resto-  
red.

**T**his psalme folowing is off  
the same Argument and mater be-  
fore.

**D**eue sentence with me / oh  
god / and defende my cause  
from the godlesse / from the  
fraudulent myscheuouse delyu-  
er me.

For thou (o god) art my strength  
wherfore repellst me : wherfore  
go I thus heuily my enimies be-

**psal. 43. Iudica me deus 64**  
inge me :

pendeforth thy light and trouth /  
et them lede me forth and set me  
in thy holy hil thy dwelling place  
That I might go Vnto the altare  
of god / euen god my ioye and glad-  
nes / and singe thankis Vnto the  
with harpe oh God my God.

Oh my soule wherfore arte thou  
iecte / and wherfore makest me  
heuey : truste in god / for the ty-  
me shal come that I shal geue th-  
ankis agene for my helth restored.

**T**he Title of the psal. 44  
is al one with the foresayd psal.

**T**he Argument.

The complayneth Vnto god / askin-  
ge that accordinge Vnto the coue-  
nat made with the fathers / he wol-  
de helpe vs for that we be adflicte  
enough.

Psal. 44. Deus auribus.

**W**ith the eares we haue  
herde / O god / our fathers  
puttinge vs in mynde off  
the workis (which while their sel  
ues lyued / thou wroughtst in ty  
me past.

For thou with thy norwe hande  
(the gentils cast out) didest greife  
them y<sup>n</sup>: thou destroydest and did  
est cast out miche peple.

For they gotte not that londe wy  
th their swerde / nether dyd they  
cowne arme saue them / but it was  
thy right hande / thy arme and the  
light of thy chere / for thy fauoure  
went with them.

For thou art that kinge and our  
god / whiche sendist thy sauinge  
helth vnto Iac. 6.

Thou being our capitain / we ble  
we out our enimes as it were wi

Psal. 44. Deus auribus. 65  
th hoxnes: we acouraged with thi  
strength / trode they downe / as ma  
ny as rose agens<sup>t</sup> vs.

For our trust consisted not in our  
bowes / nether was it oure on ne  
swerde that saued vs.

But it was thou that sauedst vs  
from our enymes / and confound  
edst our aduersaries.

Let vs therfore continually pray  
se the our god / and euermore geue  
thankis vnto thy maiestye. \*Se  
lah.

But now thou forsakeste vs and  
castest vs their laughinge stoke  
agens<sup>t</sup> them to be reuyled / nether  
goist thou forth with our armye  
Into flight thou turnest vs befo  
re our enymes / and our aduersary  
es trede vs vnder their fete.

Thou hast made vs lyke a flocke

I

\* So  
let vs

do.



psal. 44. Deus auribus.  
of shepe alto torne and wiried / as  
euen emonge the gentils thou sca  
teredst vs .

Thou soldeste thy people for no  
thing / nether dideste thou steke  
styffely cōtendinge for their price  
Thou laydst vs forth to be a iest  
inge stoke vnto oure neighbours  
to be a laughinge and mockinge  
stoke to the that dwelt aboute vs.  
Thou madist vs but a fable vnto  
the gentils / and in derision emon  
ge the peple.

Dur ignominye is euer before ou  
re eyes: and the shame of our face  
kouereth vs.

For the noise of the rebuker and  
chysel / and enimes inuadinge vs  
All these thinges are comen vpon  
vs / netheles yet we forget the not  
nether breke we thy couenant.

psal. 44. Deus auribus. 66  
Dur herte turneth not backe / but  
thou declinedst our steapis from  
thy pathe.

Thou beist vs to powder where  
dragons dennis were: and kouer  
dst vs with a deadly shadewe

If we had forgotten the name off  
oure God / and stretched forth our  
handis vnto any strange god:

God might woorthely haue enque  
red vpon this thinge / for it is he  
that knoweth the hid thoughtis  
of the herte.

But for thy sake are we kylled da  
ylye / we be esteemed as shepe apo  
ynted vnto the dockers stalle.

Aryse vp therfore / wherfore slep  
est thou so fast / oh Lorde: Awake  
and forsake vs not vtterly.

Wherfore hideste thou thy face  
I. ii.

**Psal. 45. Eructavit.**  
wherefore forgetest thou both our  
affliction and oppression.  
For our soule is depressed vnto  
the duste/our bellye sticketh faste  
to the grounde.

Arise therfore and helpe vs/ and  
deliuer vs for thy grete goodnes.

**The Title of the Psal. 45**  
A louely songe adhortorye to be  
songe of the sonnes of Ahoze.

**The Argument.**

A prayse vnder the laude of the  
kinge and quene/ that is to wete  
of the very kinge cryste and his sp  
ouse the churche.



Et my herte powerfor  
the a pure oracion: that  
I might rende my wo  
ke vnto the kynge.

Thou my tongue/se that thou be  
ist the penne of a prompte redye  
scribe.

**Psal. 45. Eructavit.** 67  
O salmen thou arte the fayereste  
a grete grace fleeth forth of thi lip  
pes/ye and that because god hath  
blessed the for euer.

Begynne thy loynes with thy sw  
erde/oh most mighty prince: stepe  
forth in thy honour/glorie/a mag  
nificence.

Ascende and be carryed vpp withe  
these thingis as it were in thi cha  
riet: that is to wite / withe verite/  
faith/myldenes and iustice and a  
boue al/thy merueilouse right ha  
de shal directe the.

Thy sharpe arrowes mought perse  
the hertis of the kynges enymes:  
the grete multitude be thzone do  
wne of the.

Thy seat royal/oh God/is perpe  
tual the sceptre of thy kingdome  
is the sceptre of equite.

**I.iii.**



Psal. 45. **Eructavit.**

Thou louest rightwisnes and hastest iniurye/wherefore god thy god hath anointed the with the ointment of gladnes aboue all thy fellows.

Thy clothes be redolēt with mirrhe/muske/and aumber/so goodly thou comest forth off thy yuerie palaces wherein thou lyste so plesantly:kynge's daughters also do dwell in these thy so goodlye places.

The quene standeth at thy right hande/in the moste ryche & noble golden aparel.

Vnto hir thus do I turne my oracion/heare o daughter beholde & geue eare/forgete thy people & the house of thy father.

For the kinge is taken with the thy incomparable bewtye/it is he that

Psal. 45. **Eructavit** 68  
is thy lord and thou shalt falsowne before him.

The daughters of Tyri / and the richest of the peple/shal bringe giftes before the as thy suppliaunts  
The goodly bewtye of the quene shewethal within forth / and all hir robes are clothes of tysswe broyded with golde & made with needle werke.

She is led vnto the kinge / & Virgins of hir nyghe kynne come after hir vnto the/o kinge.

Thei are brought with gladnes & grete ioye/thei are brought into the kinges palace.

For thy parents leste(o quene)thou shalt haue children whom thou shalt set forth to be prynces ouer al the worlde.

I shal remeber thy name vnto all  
A.iiii.

Psal. 46. Deus noster refu.  
thy posterite/ that euen that popu  
lose nacion mought praise the for  
euer and euer.

**T**he title of this Psal. 46.  
The songe adhortatozre of the  
childerne of Thore.

**T**he Argument.  
The churche compared by an alle  
gozre vnto a defended cite/canot be  
hurte: because the lord is present  
with it.

**G**od is our refuge and stre-  
ngth: he is founde also to be  
our helpe vnable to be exp-  
essed in tyme of tribulacion.

Wherefore we fere not althoughe  
the erthe be moued/ and hilles be  
tumbled downe into the botome  
of the sea.

\*Let them not spare  
ye if hir waters swell as ryse age-  
ste be: if the proude mountaynes  
grinne vpon be. \*Delah.

Psal. 46. Deus noster refu. 69  
for it is the swete flowde withe  
hir ryuers that make gladd the cy-  
te of god which is the holy taber-  
nacle of the most highest.

God is in the myddis off hir / she  
shal not be hurte/ for god wil sone  
helpe her in tyme.

Let the sediciouse haithen swell/  
let the kingdoms sterve by stryfe/  
and al the erthe crake & shake.

yet is the lord of powers with vs  
and oure refuge is the god off Ja-  
cob. \*Delah.

Come as se the workis of the lord is  
be what desolacions he hath ma-  
de vpon the erth.

He hath banished batel vnto the  
farthest costis of the erth / he hath  
broke bowe / shafte and spere / and  
their chariets hath he brent in the  
fyer.

\*so be



Psal. 47. Omnes gentes.

Attend therfore and knowlesge  
that I am the highe God euen o-  
uer the gentils am I aboue al th-  
roughe al the erthe.

The lord of powers is with vs/  
and our refuge is the God of Ja-  
cob. \* Selah.

**I**n The Title of the Psal. 47

The songe adhortatory of the so-  
nes of Thore.

The Argument.

A thankis geuinge for some vi-  
ctory / containinge the figure of crist



Cappe your handis al pe-  
ple / singe ye vnto god io-  
uously.

For the lord is highe / &  
meruelous / he is the grete kynge  
ouer al the erthe

He hath subdued the peple vnto

Psal. 47 Omnes gentes 70  
vs / and caste the gentyle vnder  
oure fete.

He hath chosen our heretage / euen  
the beutye of Iacob whom he lo-  
ueth. \* Selah.

God is lyfted vp with grete try-  
umph: the lord is exalted with the  
the noyse of trompet.

Singe ye to god singe / singe ye to  
our kinge / synge.

For god is the kynge of the vni-  
uersal erthe: singe ye with wysse-  
dome.

God is kinge ouer the gentils / god  
sitteth in his seat royal.

The cheif rulers of the people ar-  
gatherd together before the God  
of Abraham:

For he is muche more excellent &  
aboue the goddis which ar the de-  
fenders of the erthe.

Psal. 48. Magnus dominus

¶ The title of the psal. 48.  
¶ The songe of praise of the sonnes of Thore.

¶ The Argument.

¶ It is a praise of Jerusalem/ which is a figure of the churche and of every faithful soule.

**I**n the lord be magnified  
and highly prayesd/ for  
the cite of our god/ his  
holy hill.

The mount zion/ in whose north-  
syde the cyte of the grete kinge is  
situate/ is a beutyful ladye/ and  
the flower of the hole londe.

God is wel knowne in hir/ by the  
defence of hir houses.

For lo / when kinges ether came  
thither or passed forbye it:

When they now beholde it / they  
be so astonysed/ amased/ and so wōd

Psal. 48. Magnus domi. 71  
ber ther at:

Thei be so afrayd ther at and so-  
rowe as it were women in tyme of  
their trauelle.

They be in lyke fere/ as though  
a soden storme shulde blowe from  
the south and alto breke the ship-  
pes of the sea.

These thinges haue we herde ad-  
sene in the cite of the lord of po-  
wers/ even in the cite of our God  
god mought preserve hir for ever.

\* Delah.

We expresse thy goodnes of god  
in the middis of thy temple.

Euen as thy maiesty/ so is thy pr-  
ayse spred vnto the vttermost en-  
des of the worlde: for thy righte  
de is ful of iustice.

The mount zion maught be glad  
the daughters off Iuda moughte

\* so he  
mou-  
ght



Psal. 49. Audite hec omnes  
exiit for thy iugementes.

Walke ye rounde aboute zion/Be-  
re and tel hir towers.

Consyder wel hir wallis/and bu-  
yld bp hir howses/that she maye  
be a memorial for them to come.

For here is god/ye oure god for e-  
uer into everlastinge: he wil be ou-  
re goyde as longe as we lyue

### The Title

The songe adhortatorye of the  
sonnes of Ahoze.

### The Argument.

A contemninge of worldely thin-  
ges.



Hear this thinge al pe-  
ple/geue care al ye that  
inhabit the hole worl-  
de.

As wel the lowest and highest/as  
riche and poore.

Psal. 49. Audite hec omni. 72  
My mouth shal speke wysdome/  
ad my herte shal expresse true in-  
telligence.

I shal diuerse into parables/and  
propovne my derke allegories in  
meter.

Wherefore shulde I fere any mys-  
chaunce at any tyme/and so wrap  
my selfe in an heape of troubles?  
For as for them that truste in the-  
ir goodis/and glorie in the mul-  
titude of their riches: none of thes  
in any maner off wyse maye rede-  
me his brother from deth nor bye  
his lyfe of god.

Man may geue the price of his  
lyfe here to lyue euer/neuer to fe-  
le corruption: for this perpetuyte  
is denyed him.

For ye maye se as wel the wise as  
the folle both alyke dye & perissh.

Psal. 49. Audite hec omnes.  
and leue their riches to other.  
Although yet they had decreed to  
haue dwelt euer in their owne clo  
settis and howses / and to magni  
fie their names vpon the erthe / e  
uer to endure in their posterite.

When it maye not be geuen to  
man / that he shulde reſte with his  
riches / but in this thinge he is ly  
ke the beaſtis.

Suche is the pathe of folles / & the  
ir posterite go in vnto the ſame.

\*ſo th \*ſelah.

cy do. Whom redacte into their graue /  
deth lyeth ſedinge vpon them / as  
the flock vpon their paſture.

But the iuſte ſhal be in light / wher  
the treſure of theſe vngodly ſhal  
be conſumed / and hel ſhal be their  
hoſpital.

But god ſhal redeme my ſoule from

Psal. 49. Audite hec om. 73  
me the power of hel / and counfor  
te me. \*ſelah.

Be not afrayd when thou ſeiſt a <sup>\*ſo he</sup> ſhal.  
man made riche / and the glory of  
his houſe encreſed.

For at his deth he ſhal / of al not  
hing receyue / nether his glory ſh  
al not folow him.

But whyle he lyueth his ſoule is  
called happye / he is prayſed whyle  
he is in proſperite.

But when he ſhal paſſe awaye to  
his fathers kynnered / he ſhal ne  
uermore ſe light.

Man when he is in price and ho  
nour / he is without conſideracion  
he is compared and lyke the beaſt  
te beaſtis.

The Title of the psal. 50  
The ſonge of Aſaph.

The Argument.

R.



Psalm. 50. Deus deorum

Here he threateneth / god to come  
and to rebuke our vnrighwisnes  
wherby we worship him contrary  
to his mynde / and those thinges  
wherin he wolde chiefly be worship  
ped / we leue utterly vndone.

**T**he lord god so ströge (the  
erthe called vp frome the  
east vnto the weste and fro  
that goodly zion) shal speke / com  
ge in his maiestie.

For our god shal come and not ta  
rye / a deuoueringe fier shal go be  
fore him / and rownd about him a  
behemment whirlewinde.

He shal cal to him heuen aboue / &  
the erthe beneth / to cōtende with  
his people in iugement.

Saing / be you gathered together  
before me my faithfull / ioynd to  
my couenaunt concerninge true  
sacrifices.

Here the heuens shall preche his

Psalm. 50 Deus deorum. 74  
rightwis makinge / for god him sel  
fe wil be iuge. \* Delah.

Hear my peple / for I shal speke / <sup>\*so he</sup> wil  
o Israel be thou thi selfe witnes /  
whither I be not god: yea and th  
at euen thy god.

Did I euer rebuke the for thi sac  
rifices: or for thy dayly bzent offe  
raunces to be offered before me?

Did I aske ether bull of thy hou  
se or gote out of thy folde?

For myne are all the beastes of the  
wodes / and thousandis beastes v  
pon the mountains.

The birdes of the hilles ar wel k  
nowne to me: & of the foules of the  
felde am not I ignorant.

If I haue luste to ete / I nede not  
tel the / for all the worlde is myne &  
whatsoeuer is in it.

Do I ete o ye flesh: or drinke I go.

k.ii.

psal. 50. Deus deorum.  
tis bloode: I laye thankis geuinge  
vnto the lord: and paye thy pro-  
mises vnto the most highe god  
And then cal vpon me in tyme off  
tribulacion/ and I shall delyuer  
the: to the intent thou shuldest ma-  
gnifie me.

But contrariwise/ thus speareth  
god vnto the vngodly: wherfore  
prechest thou my lawe/ and takest  
my couenaunt into thy mouth:

When yet thou hatest my disci-  
pline/ and castest my wordes at thy  
tayle:

When thou hast gotten a thefe thou  
runnest with him: and laist in  
thy lotte with aduouterers.

Thou openest thy mouth vnto  
myscheif: and thy tongue painte-  
th forth defaytes.

Thou sittest and speakest agenste

psal. 50. Deus deorum. 75  
thy nowne brother/ and bevest vn-  
iustly thy mothers sonne.  
These thinges thou doist/ and yet  
do I wyne therat/ besydes al this  
as though this were not ynou-  
ghe/ thou thinkest me but lyke thi  
selfe: but I shall reason and con-  
uynce the / and set my selfe in thy  
sight.

Consider these thinges I praye  
you/ wherby the remembraunce  
of god is fallen awaye: lest when  
I plucke you awaye/ there be no-  
ne to delyuer you.

Who so slayeth laude and than-  
kis geuinge/ he magnifieth me/ &  
by this waye shal I shewe hym  
that sauinge helthe that cometh  
from god.

The Title of the psal. 50.  
k. iii.



**Psal. 51. Miserere the first**

**T**he songe adhortatoz of Dauid / concerninge the cominge of the prophete Nathan vnto him after that he had had a do with Bathsa. ij. Reg. vij.

**The Argument.**

**A** mynde knowleginge hir selfe gylty of aduoutry and murther / prayeth feruently that the lorde wold restore hir / her former faith & confidence & tranquillite of mynde



**M**ue mercy vpon me oh god / accordinge vnto thy goodnes : for thy grete infinite mercyes do awaye my transgressions.

Nowe & yet agene washe me fro my wickednes / and pouрге me fro my sinne.

For my transgressions do I knowlege / and my sinne neuer gothe out of my mynde.

**Psal. 51. Miserere the first. 78**  
**A**genst the onely to haue so sinned it berueth me and it repēteth me to haue had done this greuous sinne in thy sight: wherfore iustifie me accordinge to thy promise and make me cleane accordinge to thy equite.

Beholde / with sorowe and payne was I borne: and with sinne my mother conceiued me.

Bespaigne me with ysope and I shal be cleane: washe me / and so shal I be whiter than snowe:

Shewe me ioye and gladnes / and my bones shal reioyse / which thou hast broken.

Auertethy face fro my sinnes / and do awaye al my iniquities.

Create a cleane herte in me oh god and a stable spirit renewe with in me.

Psalm. 51. Miserere the first.  
Cast me not out of thy sight: and  
thy holy spirit take not from me  
Restore me the gladnes of thy sa-  
uinge health: and sustayne me wi-  
th thy fre benigne spirit.  
And I shal directe transgressors  
into thy waye: and sinners shal be  
conuerted vnto the.  
Deliver me from that bloody syn-  
ne oh god/oh god my sauour/that  
my tongue might magnify the for-  
me of thy rightwysmakinge.  
Open my lippes/Oh Lorde/ that  
my mouth might sheweforthe  
thy prayse.  
For if thou louedst any slayne sa-  
crifice/ I wolde paye it vnto the:  
but brent sacrifices delyght not  
the.  
The sacrifice that god desireth/ is  
a contrite spirit/ a broken and hum

Psalm. 51. Miserere the first. 77  
bled herte/these thinges (oh god)  
thou despisest not.  
Be thou good and merciful there-  
fore vnto zion/that the wallis off  
Jerusalem might be edified and  
preserued.  
For thus wilt thou be pleased w-  
ith the slayne sacrifices of right-  
wisnes/with offraunce and brent  
sacrifice/thus shal the very bul-  
locks be put vpon thy autare.

¶ The Title of the Psalm. 52.

¶ An admonicion adhortatozve of  
Dauid as touching the trecharye  
of Doeg the Idumei tellynge Sa-  
ul that Dauid was come into the  
house of Abimelech.

¶ The Argument.

¶ He rebuketh proude temerariou  
setongued and sheweth what ven-  
geance abydet them



Psalm. 52. Quid gloriaris.

**W**herfore thus arrogantly  
magnifiest thou thy selfe  
at al tymes / o myscheuous  
geaunt:

Wherfore enforceth thy tongue  
myscheife forginge despayte like a  
newe sette raser:

Wherfore louest thou malice ra-  
ther then honestye / rather to lye  
\* No then to saye the trouthe: \* Selah.  
thou for thou delytest in al maner off  
doist. perniciousse speche / of fraudulent  
tongue.

Wherfore / euen god shal vtterlye  
rende the by the rootis / and de-  
stroye the: he shal throot the dow-  
ne alto broken oute of thy taberna-  
cle / and plucke by the rootis  
out off the lande off the luyngge  
men. \* Selah.

\* So  
he  
shal.

Which thinge the iustle seinge th

Psalm. 52. Quid gloriaris. 78  
ey shal be astonned / saynge thus  
with scorne vpon him.

So this geaunt / whiche toke not  
god for his strengthe / but trusted  
in the multitude of his riches / cle-  
uinge vnto his owne myscheif ad  
despayte.

But I my selfe beinge off the fa-  
milye of God flouresshing lyke  
the grene olyue / shal truste in the  
goodnes of god for euer and euer  
I shal geue the perpetual thakis  
for thy goodnes done vnto me / I  
shal worship thi name / for becau-  
se it is right accept vnto thi faith-  
ful. ¶ The Title of the psalm. 53

¶ An admonicion adhortatozpe of  
Dauid concerninge the heretage.

¶ The Argument.

¶ It affirmeth al men to be vngod-  
ly and very sinners / & the vngodly

Psal. 53. Dixit insipiens.

rather to fayne/then to haue the fe  
re of god:and the saluacion of the  
godly to come of the lorde.

**T**he Bayn lvers saye in  
their hertes/that god is  
not god:for thei are cor  
rupt with sinne and are  
become abominable/there is none  
that wil do good.

God looked forth off heuen vppon  
the children of Adam/to se whi  
ther any man sauoured and sought  
god.

And here euery man was gone fr  
om him/they were altogether cor  
rupte/none dyd good/no not won.  
Is it not manifest that thei comit  
te sinne:that thei deuoure my pe  
ple lyke meate:and that they call  
not vpon god?

That they feare thinges not to be

Psal. 53. Dixit insipiens. 79  
fered: But god shal shake the bo  
nes in sondre of them that fight  
agenst the (oh Christ)

Thou shalt confounde them / for  
god abozreth them.

Oh/wolde God that the sauinge  
helth were once sent from zion vnto  
Israel: that when God restore  
the captiuite of his peple / Jacob  
mighte be glad and Israel reio  
yse.

**T**he Title of the Psal. 54.

The admonicion adhortatoye  
of Dauid / sunge at the orgains/  
when the zephais went and tolde  
Saul that Dauid was hyde and  
laye preuely amonge them. i. Reg.  
v. viij. and. xv. vi.

**T**he Argument.

An inuocacion of one beinge in  
greate distresse/ and a knowleginge  
of goddis benefits.



Psal. 54. Deus in nomine

**G**od/ for thy namis sake sa-  
ue me/ & delpyer me by thy  
power.

Oh God here my prayer/ geue ea-  
re vnto the wordis off my mou-  
the.

For strange enimies are risen agē-  
ste me: and cruel tyrants haui-  
ge no respecte vnto God/ seke my  
lyfe. \* Delah.

So th  
ey do. But lo/ God bringeth me helpe/  
the lord sustaineth my soule.

He shal requite euil vnto my eny-  
mes/ and for his trowthis sake de-  
stroye them.

Lyberally therfore shal I sacrifice  
vnto the: and shal prayse thy na-  
me oh lord/ for it is good.

For he hath delpyered me out off  
al tribulacion / so that now my  
re eyes hvt plesure vpon myne

psal. 55. Exaudi deus ora. So-  
crimes.

The Title of the psal. 55.

The admonicion adhortatozpe  
of Dauid/ sung at the orgayns.

The Argument.

A feruent prayer/ whiles our fre-  
dis aliened from vs/ or become mo-  
re cruel and woder agenst vs/ then  
our enimies.



God here my prayer  
and turne not awaye  
my desier.

Attende vnto me and  
here me beginninge and cryinge  
with grete noyse.

For the yelinge out of my enym-  
es/ for the fierce incursion off the  
vngodly: obiectinge grete crimes  
agenst me which nowe in a furye  
are bent to runne vpon me:

My herre fainteth in me / and de-  
adly feare is caste vpon me.

Psal. 55. Exaudi deus orati.  
Feare and tremblinge are fallen  
into me / and horrible drede ouerw.  
helmed me.

And I thoughte with me my selfe /  
wolde god I had downes wings  
that I mighte fle awaye to haue  
reste.

So / then wolde I fle ful farre hen  
ce / and diuerte into the wildernes

\*so I \*Selah.

wolde I wolde sped me to escape more  
swiftilly then any grete soden wh  
irlwynde.

Skater them lordes and dymde the  
eir tongues : for I sawe the cyte  
full of iniurye and sedicion .

Whiche myscheif / daye and night  
walked aboute the wallis of it / and  
in the middes therof was there  
miserable affliction and heuie he  
apis of miserie.

Psal. 55. Exaudi deus. 81  
In the middis therof wiked fran  
de: vsury and desayte go neuer out  
of hir streatis.

But and if it had bene myne ene  
mye that thus reuyled and beyed  
me / I could haue borne it: as if my  
haters had thus oppressed me / I  
coude haue had annoyed them.

But it was thou oh my nowne fe  
lowe / my companion / my familia  
re / so wel knowne: vnto whome I  
committed so louingly my secre  
tis / with whom gladly I went in  
to the house of god.

fle thou vpon them oh deth / and  
let them go quicke into their gra  
ues / for malice raigneth in theyr  
houses / as myscheife dwelleth se  
cretly in their hertis .

But I cryed vnto god / and the lo  
rd saued me.



Psal. 56. Miserere the. ii.

**H**ue mercy Spd me/o god/  
for there is one that tread-  
eth me downe and with con-  
tinuall warre vexeth me.

My daylye enymes treade me vn-  
der their fete/for there are many th-  
at proudly fight agenste me.

But yet when so euer any feare as-  
sayleth me/they in the (o lord) do  
I truste.

In the promyse of god do I glory  
in god do I truste: nether do I fe-  
re what man can do to me.

Thei maligne and beue me in all  
that I do or saye/they take all their  
counsails to myscheue me.

They dissemble & kepe themselfe  
close/they obserue my stepis and  
waite howe they myght take my  
soule.

But yet all in vayne/for it shal es-

Psal. 56. Miserere the. ii. 83

cape from them: for it is thou O  
god which in thy wrath castest do-  
wne the multitude of the peple.

Thou tellest my flightis/and my  
teres thou puttest vp into thy bo-  
oke/are they not all in thy rekenin-  
ge booke?

What daye so euer I call vppon  
the/anon my enymes turne theyr  
backes/wherby I am certified be-  
rely that thou art my god.

In goddis worde do I glorye/ yn  
the promyse of the lord do I re-  
ioyse.

In God is my truste / I feare not  
what so euer man can do to me.

Vnto the (oh god) shal I hole com-  
mitte my selfe/vnto the shal I ge-  
ue thankis.

For it is thou that haste deliuered  
my soule from deth: ye and my fe-

L. iii.

psal. 57. Miserere the. iiii.  
te frome flydinge / that I might  
walke before god in the light off  
the lyuinge.

**T**he Title of the psal. 57  
The songe adhortatory of Da-  
uid Called / Destroye me not / & cal-  
led also the delicate. When he fled  
from Saule into the Denne. i. re-  
gum. xvij. and. xviii.

**T**he Argument.  
A thanksgewinge for the merue-  
lous deliuerance from his so gre-  
te perils.

**B**ene mercy vpon me (oh god)  
Haue mercy vpon me / for in  
the do my soule truste and in  
der the shadow of thy wynges is  
my confidence vntill this malice  
be passed ouer.

I crye vnto the hyghe God / euen  
God which fineseth all that he

psal. 57. Miserere the. iiii. 84  
hath begonne in me.

He shal sende from heuen and de-  
liuer me: he shal cast him into sh-  
ame and obprobrye that ceaseth  
not to trede me vnder his fete / he  
shal sende me helpe I saye for his  
goodnes and trouthes sake.

He wyll deliuer my soule lyinge  
in the middes of these wode lions  
that is to saye emonge the sonnes  
of Adam / whose tethe are speres &  
dartes / but their tongue is a shar-  
pe swerde.

Be thou exalted o god aboue the  
heuens / and lift vp thy glozys and  
maiestie aboue all the erthe.

For they haue prepared a net for  
my fete to take my soule / they ha-  
ue digged vpp a pitte before me



\* So  
they  
shal.

Psal. 57. Misereatur. iii.  
into the which / their selues shall  
fall. \* Selah.

My herte is redy of god / my her-  
te is redye to singe and prayse the  
Awake my soule awake with har-  
pe and lute / and I my selfe shall  
awake right erlye.

That I might magnifie the  
lorde amonge the peple / and pray-  
se the amonge the gentils.

For thi grete goodnes reacheth vp  
vnto the skye / and thy faithfulness  
vnto the cloudes:

Be thou exalted o God aboue the  
skye and lyfte vpp thy gloriouse  
maiesty aboue al the erthe.

The title of the Psal. 58.

The songe of David adhortato-  
rye called Destroyement.

The Argument.

The audacite of the vngodly es-

Psal. 58. Si Bere. 85

uen from their mothers wombe is  
described / and what ende abideth  
them.

If ye thinke truly vpon iu-  
stice: inge then that at right  
is / ye sonnes of Adam.

But ye rather conceiue synne and  
myscheif in your hertis / youre ha-  
des be stretched forth vnto robbery  
and rauine vpon the erthe.

The vngodly are naught euen fr-  
om their mothers wombe / thei er-  
re anone as they be bozne / speking  
lyes.

They boyle in them selue as hot-  
te in venome as adders / they stop-  
pe their eares lyke the wylde deffe  
serpent called aspis.

Which wil not here the voice off  
the charmere / charme he neuer so  
myselye.

Psal. 58. Si Bere.

O god alto breke their tethes in  
their mouthes / breke them in pe-  
ses / euen the very wange tethe of  
these Lyons whelpis oh forde  
Make them melte and so sinke a-  
waye lyke water: when thei bende  
to shote their arrowes / breke them  
in pesis with their owne shaftis.  
Drepe them vppon lyke snailis and  
consume them lyke the childe boz-  
ne before the tyme ere it euer see  
sonne.

Plucke them vp lyke an hawthor-  
ne / before their thornes be sharpe /  
let a soden whirlewinde with gr-  
ete violence take them awaye qu-  
ycke.

So that then the rightwise maye  
wel reioyse / when he see this ven-  
geaunce / and bathe his fete in the  
bloode of the vngodly.

Psal. 59. Eripe me. 80

For euen then shal it be sayd / Be-  
rely / the rewarde abydeeth the rig-  
hteous: douteles it is God that  
yet deliuereth the vs vppon the er-  
the.

The Title of the Psal 59.

The songe of David called ne-  
perdas / When Saul had closed his  
howse aboute / to haue slayne him.

The Argument.

A thanksgyvinge and a prayer  
despyringe sich shamelesse sinners  
so beseginge him / vtterly to be de-  
stroyde.

**D**eliuer me frome my eny-  
mes my god: a defende me  
frome my ryfers agens te  
me.

Deliver me frome these doers off  
myscheif: and saue me frome the-  
se bloodye men.

For lo / thei laye awayte for my ly-



Psalm. 59. Eripe me.  
for horribly they runne vppon me  
giltlesse/oh lord.

They are bent and comen vppon  
me faultlesse: arise and beholde/ &  
helpe me.

But thou therfore oh lord god of  
powers the god of Israel/ arise &  
punyshe all these haithen: pite  
not all these wiked transgressours

\* No \* Selah.

Do not let them runne wanderinge abo-  
ut the cyte vntil euentysde howlin-  
ge lyke houndes.

So they laye agenste me with th-  
eir mouthes/ swerdis are in theyr  
lippes/ thinkinge that none shall  
punyshe them.

But thou lord skornest them/as  
despysest all these haithen.

Frome the/ do I acknowledge my  
strength to haue come to me: for

Psalm. 59. Eripe me. 87  
thou (oh god) art my castel.

Oh God/ it is thy goodnes that  
preuenteth me/ it is god that tech-  
eth me how to handle my enimies  
Slaye them not (saith he) lest my  
peple be made negligent: but ska-  
ter them awaye by thy nowne po-  
wer and caste them downe/ oh lord  
be our shilde.

For the sinne of their owne man-  
the/ for the speche off their owne  
lippes/ and their owne pryde.

Let them be trapped and take: for  
their periurpe and lyes/ let eche of  
them al be fables in menis mou-  
th.

Consume them in thy wrath/ con-  
sume them that they nowhere ap-  
peare/ that men maye see vnto the vt-  
termost coastis off the erthe that  
it is the lord that raigneth ouer

**Psalm. 59. Gripe me.**

**\* So Jacob. \* Selah.**

**It is.** Let them wander and runne about  
the cite vntil night/howlinge li  
ke houndes.

Euen so let these men be skatered  
abrode to seke their meate/ But let  
them slepe with empye bellies  
But I shall prayse thy strengthe  
geuen me / and ereby preche thy  
mercy/for thou haste bene my de  
fender and my refuge in tyme off  
my distresse.

Vnto the (oh my strength) Ihal I  
singe/for thou (oh God) thou arte  
my protectour/my God / my tre  
sure.

**The Title of the Psalm. 60**

**The songe of Dauid adhortato  
ry/ called the beutyfull lyfe of the  
congregacion / for an enstrucion  
when he shulde go forth to fighte  
agenste the Syzions of Mesopotam**

**Psalm. 60. Deus repulisti. 88**

mye and agenste the Syzions of 30  
be Joas/whence he returninge sle  
we in the vale of Salis aboue. viij  
thousande of the Idumeyes. ij. Re  
gum. viij. and. p. and. j. Paralipo.  
p viij.

**The Argument.**

**A**fter the phylistees had soze as  
sawted him/he praid the lorde for  
his promyses sake to restore & ma  
ke perfit his kingdome.

**O**h god thou hadst repelled  
and broken vs:thou disday  
nest and thrustest vs frome the.  
Thou hast smiten togither & bro  
ken our lande/heale her breaches  
for she reeleth lyke to fal.

Thou shewest thy peple soze and  
heny chaunces/thou gauest vs a  
cuppe off wyne full off feare and  
drede.



psal. 60. Deus repulisti.  
But geue a token (I praye the) to  
them that fere the / that thei maye  
take herte agayne at the cominge  
of thy rightwisnes and equite.

\* Selah.

\* So  
they  
maye

That thy welbeloued mighte be  
delyuered: heare and saue vs with  
thy right hande.

God hath promysed it in his ho-  
ly temple / which promise maketh  
me glad: I shal diuynge Sichem / &  
meat out the bale of Suchoth  
Balaa is myne / and Manasses  
is myne / Ephraim is the strenght  
of my head / Juda is my leader.

Moab is my goodly potte / vnto  
Idumea shal I stretch forth my  
shoes / the philistens shal come to  
me with ioye.

Who directed me vnto the defen-  
sed cyte: Who led me vnto Idu-  
mean:

psal. 61. Exaudi deus de. 89  
Was it not thou (oh god) which  
hadst once forsaken vs / and didst  
not go forth with our hooste:

Which helpest vs in oure neede /  
for bayne is mannis helpe.

But by the power of god we shal  
do grete thingis right wel: for it  
is he that treadeth downe our eny-  
mes.

¶ The title of this psal. 61.  
¶ The songe of Dauid adhortato-  
rye.

¶ The Argument.

¶ A prayer spokē out of the wel of  
faith / and thankes geuinge for cry-  
the promysed.



¶ O God here my cryin-  
ge / attende vnto my  
prayer.

I beinge in grete ang-  
of mynde crye vnto the from the  
farthest coostis of the erthe: leade

¶

Psal. 61. **E**xaudi deus depre.  
me vpon into an higher rocke then  
I my selfe am able to clyme.  
For thou art my hope/my stronge  
tower to defende me frome my e-  
nemies.

\* So  
Let me  
Let me dwell in thi tabernacle for  
euer/let me be suer vnder the ko-  
ueringe of thy wynges. \* Selah.  
For thou god herest my despers/ &  
thy heretage thou geuest to the fe-  
arers of thy name.

Thou shalt adde mo dayes vnto  
the kinges age/that his yeris ma-  
ye endure throughe euery genera-  
cion.

That he maye dwell perpetuallly  
before god/thi goodnes and faith-  
fulnes mought preserue him  
And thus shal I prayse thi name  
for euer/that I might daylye per-  
forme my promyses.

Psal. 62. **D**onne deo. 90

**T**he Title of the psal. 62.  
The songe adhortatory of Da-  
uid.

**T**he Argument.

A soden prayer which procedeth  
out of a pure faith.

**A**nd yet shal my soule obser-  
ue and wait vpon god alo-  
ne/for of him depēdeth my  
saluacion.

And yet is he onely my stonney  
rocke / and sauinge helthe / he is  
my proppe that I shall not greta-  
ly reele.

How longe laye ye awayte for w-  
hom ye liste all you togither / and  
flaye downe right / as a relynge  
wall or rotten hedge is caste dow-  
ne?

Your counsel is onely of his state  
and to caste him downe/ ye deelyte

Ps. ii.



**Psal. 62. Donne deo.**

in lyes/ye praise with your mou-  
the and curse with youre herte.

\* So \* Selah.

ye do. But yet shal my soule obserue and  
waite vpon god onely/for of him  
dependeth my abydinge.

And yet is he onely my rocke and  
my saluacion/he is my proppe th-  
at I slyde not.

Vnto god cleueth my saluacion  
and al that I haue/ my true gloze/  
my strength and my hope is in god  
Truste in him ye peple at al tym-  
es/power forth your hertis before  
him/it is god which is oure hope  
everlastinge.

But yet ful Bayne are the childer-  
ne of Adam: thei be so Bayne liers  
that if thou layest them in a payer  
of bylaunces agest Vanite/yet wil  
Vanite waye the al donne together

**Psal. 62. Donne deo. 91**

Put not your truste in iniury & ro-  
bery/geue not your selues to Vanite/  
riches if thei flowe vnto you/  
set not your herte vpon them

Once did god speke a certayn th-  
inge which I herde more then on-  
ce or twyse/that is to wit / that  
al power is of the Lorde almygh-  
tye.

And that thou Lorde arte all good  
and merciful/and that thou Lorde  
geuest vnto euery man after his  
deadis.

**The Title of the Psal. 62.**

**The songe of Dauid when he  
was in the deserte of Iuda. i. Re-  
gum. xxiij.**

**The Argument.**

**He geueth thanks vnto god/for  
that he neuer forsaketh him.**

**Ps. iii.**

**Psal. 63.** Deus deus meus.



**D** God thou arte my  
god/Vnto the do I ha-  
ste my selfe/ so feruent  
ly doth bothe my soule  
and bodye thyrste for the.

In this drye deserte for lak of wa-  
ter do I apere before the non other  
wyse then if I were in thy holye  
temple to beholde thy strength &  
gloze.

For thy goodnes is miche better  
to me then this lyfe/ ad my lippes  
praise the.

Wherfore al dayes of my lyfe do  
I magnifie the: and in thy name  
lyfte I bp my handis.

My soule is satisfied as it were  
with fate delicates/ when my mo-  
uth with glad lippes prayse the.

Euen in my bedde do I thinke v-  
pon the/ and in the watchis of the

**Psal. 63.** Deus deus meus 92  
night I remember the.

For it is thou that helpest me / ad  
in the shadewe of thy wynges do  
I reioyse.

My soule cleueth faste vnto the/  
thy righthonde sustayneth me  
In Bayne therfore do these men  
seke my soule: for vnder the erthe  
sone shal thei go hence.

Thei shal goo their wayes vnto  
that partewhere the swerde dest-  
royth/foyes shal deuoure them.  
But the kinge shal reioyse in god  
thei shal be glad all that swere by  
him/ but the mouthe off men spe-  
kinge lyes shal be stopped.

**The Title of the Psal. 64**

**The songe of Dauid adhortas  
to re.**

**The Argument.**

**M. iiii**



psal. 64. Exaudi deus ora.

¶ He prayeth that the lord wolde  
delyuer him from the snaris of his  
enymes / and he threteneth the the-  
eir owne myscheif.

**O** god here my voyce wher  
I now praye : that thou  
woldest delyuer my lyfe fro  
the feare of my enymes.

Defende me from the prynces en-  
gynnes of the maliciouse / and fro  
the wodnes off them that worke  
myscheif.

Which whette their tongues ly-  
ke a swerde / and bende their bo-  
wes to shote forth thei dedly a-  
rowes.

Pryncely to smyte the innocent as  
sodenly to tache him / for they are  
without al fere.

Thei haue decreed a myscheife a-  
monge themselves / thei haue co-

psal. 64. Exaudi deus ora. 91  
unselled together of snares prync-  
ly to be sente / saynge : who shal se  
them?

They seke vngacious counsaile  
they be al geuen to inuent mysche-  
if euery man in his owne bosome  
and best.

But god shal smyte them vncou-  
ris with his arrowe / where with  
they shalbe plaged.

Then shal their owne tongues so  
wounde them selues / that who so  
see them shal tremble.

Then shal euery man vnderstan-  
de and sheweforth the worke off  
god / and saye it was wysely done.  
The iuste shal in the mean ceas  
be glad in the lord / and truste in  
him / and al men shal reioyse whi-  
ch are right in herte.

¶ The Title of the psal. 65.

Psalm. 65. Te decet.

The songe adhortatozve of Dauid with thankis geuinge.

The Argument.

He beseecheth god of his mercye for his almighty prouidence & power/which he here precheth/ praynge to remit his sinnes.



Into the (oh god) prayse is geuen in zion / Unto the men paye their promyses.

Thou herest prayer/Unto the therfore cometh euery man.

Our heuie iniquities shulde overcome vs/unlesse thou lord be gauest vs forgiveness of our transgressions. Oh howe blessed is he whō thou hast chosen and ioyned to the to dwell in thy courte / that he mought be satisfied with the goodis of thi house which is thi holy temple. For thi meruelous mercy here be

Psalm. 65. Te decet.

94

(oh god) our sauinge helth/the hope of al the coostis both of the earth and wyde see.

Which girte with strength sette the fast the hilles in their myght. He swageth the wodenes off the sea/the rozing waters and swellinge of the peple he peaseth.

Thei that dwell in the uttermoste coostis of the erthe/ are afrayd at thy tokens.

The frutes that come forth the ether eueninge or morninge/thou makest thez flowresse into thy prayse. Thou visitest the erthe/ thou watereste it and enrycheste it abundantly.

Thi riuers (oh god) flowe forth with plentiuouse waters/wherewith thou preparest foode for men/ for euen thus the earth is prepared



psal. 65. Te decet.

Thou waterest hir bowows / thou  
brekest hir stourde clottis / thou  
makest hir softe with subtile and  
small showers / and increasest her  
oute springe.

Thou crownest the erthe wy.  
the thy benygne liberalite / and  
the whelis off the carte drope fat-  
nes.

They drope fatnes also euen the  
goodly plentiuouse pastures / and  
the hill toppis ar girted with glad-  
nes.

The flockis of shepe are couered  
with grasse / and the bales laden  
with wheate / laughe and synge.

The Title of the psal. 66.

The songe adhortatory of Da-  
uid with thanksgyuinge.

The Argument.

A general thanksgyuinge of all

psal. 66. Jubilate the first. 95

Israel / which they vsed in their so-  
lemne festis / when as yet they of-  
fered but carnall offeraunces and  
bowes.



Synge with the prayse vnto  
god al ye inhabitours of  
the erthe / looue ye the hy-  
gh maiesty of his holy  
name / geue gloze and prayse vnto  
him.

Saye vnto god / oh howe wonder-  
ful are thy workis / thy almighty  
power frustrateth thenforcemētis  
of thyne enymes.

All the erthe mought faldowne be-  
fore the and synge vnto the / ad pr- \* So  
ayse thi name. \* Selah. it mo-

Come and beholde the workis of  
god / and his meruelous counsels  
aboue the childerne of men. ught

Which turned the seas into drye

Psal. 66. Jubilate the. i.  
Londe/so that thei passed thorow  
the flowde on fote/and then were  
ioyfed in him.

Whiche by his power raigneth  
from everlastinge/his eyes behol-  
de the gentils/who so forsake him  
shall not exalte them selves.

\* No they  
shal not  
\* Selah.  
Loave our God O ye peple/and  
put forth a loud/the voyce off his  
praise.

Which enderweth vs with lyfe/ &  
suffreth not our fete once to slyde  
Although yet thou prouest vs (O  
God) to trye vs euen as syluer is  
tryed:

Bringinge vs into the stockis as  
gyrdynge our loynes wyth cha-  
ynes.

Thou layest sore men vppon our  
headis as burdens vpon beastis/

Psal. 66. Jubilate the. i. 96  
we go thorow fyer and water/  
but thou ledest vs. oute into grete  
refresshinge.

I am come therfore vnto thy hou-  
se with brente sacrifices to paye  
vnto the my bowes which I pro-  
mysed with my lippes as expref-  
sed with my mouth when I was  
in distresse and anyte.

I offere vnto the/fatte brente sa-  
crifices with the swete reeke off  
wethers/I slaye for the both oue  
and gotes. \* Selah.

Come hit her and heare al ye that  
fere the lord/whyle I shewe you  
what thinges he hath done vnto  
my soule.

vnto hi am I wonte to crye with  
my mouth/and with my tongue  
in it/I extol him.

If I fele my selfe gyltye vnfaitly

\* So  
I do.



psal. 67. Deus misereatur.  
fulnes: the lord hereth me not.  
But now verely God hath herde  
me/and listeneth vnto the voyce  
of my prayer.

Thankis be to god which neither  
repelleth my prayer / nor yet his  
mercy from me.

### The Argument.

In this psalme we praye that  
the lord wolde voichsafe to ma-  
nifeste himselfe vnto all nacions:  
for so then shulde all men knowe hi  
and beleue in him

**G**od haue mercy vppon vs  
and be gracious vnto vs:  
he mought shewe his pre-  
sents vnto vs. \* Selah.  
That thy waye mought be know-  
ne throughe the worlde / and thy  
sauinge helpe throughe all naci-  
ons.

\* So  
he mo  
ught.

psal. 67. Deus misereatur. 97  
That the populoſe multitude mi-  
ght praise the (oh god) that al pe-  
ple might loue the.

That the peple might be glad as  
reioyse / because that thou ruleste  
them with equite and gouerneste  
the nacions throughe the worlde.  
That the peple might prayse the  
(Oh God) that all peple might  
prayse the.

God which is oure god be benig-  
ne and liberal vnto vs / that the er-  
the mought geue forth her yerely  
frutes with encrease.

God be benigne and gracious vn-  
to vs / that al the coostis of the er-  
the mought feare him.

### The Title

The songe adhortatory of Da-  
uid with thankes giuinge.

The Argument.

R.

Psal. 68. Exurgat deus.

The reioysinge of his faith/wh  
ich ascribeth al/ and herselfe to/  
vnto god/he singeth the noble ac  
tis of god/and threteneth the gen  
tles at last to yilde them selfe vnto  
god/which was sene when Criste  
was preched throughe the worlde

**A**Waye/and let god aryse/lo  
nowe shall his enymes be  
dispersed/and his haters fle  
out of his sight.

They shalbe dispersed lyke smo  
ke/for as waye melteth awaye at  
the fyre/euen so perissheth the vng  
odlye at his presence

But the iuste shalbe glad and re  
ioyse at the cominge of God/they  
shal springe and leape/for ioye.

They shal singe vnto god and to  
his name/they shal stande of eche  
side of his waye/whiche is carryed  
vnto vs as the sonne vnto the west

Psal. 68. Exurgat deus. 98

Whose name is \* Jehouah. reioy \* The  
se ye before him. Lorde

for he wilbe father to the father  
lesse/delyuerer off the pore webe  
wes/euen god which inhabiteth  
his owne holy place.

Euen god which both setteth me  
of one mynde in his house/as the  
bounde in prison he happely led  
eth forth/whiles in the meane cea  
son the false vnbelleuers are holden  
with penerty & nede of al thinges  
Oh god/when thou wentst forth  
before thy peple/when thou went  
st with them in the wilernes.

\* Selah.

\* As

The erth was shakē togither/the thou  
heues did sweat at thi presence (o didst  
god) which apperedst in Sinai/e in de  
uē at thi presens (oh god) whiche de  
arte the god of Israel.

¶ ii.



Psal. 68. Exurgat deus.  
Euen god which of thy liberalite  
sendest showers vnto thy hereta-  
ge/and when it is syke and poore  
thou restorest and refresshest it a-  
gene.

And este sone thi droues and heer-  
des of beastes graaze in it/which  
thing (oh God) thou procureste  
vnto the poore/off thy nowne go-  
odnes.

Forde it is thou which commit-  
test it vnto those women to shewe  
thy commaundement frome the  
grete hooste.

That kinges with the their hoostes  
be fledde and slipt awaye/and the  
poore homely deuyded the spoyle.

Then shal ye reste lyke the ryuer  
betwene the bakkes/as it were bet-  
wixt the wynges of the doue whi-  
cher then silver/whose yel. w. bac-

Psal. 68. Exurgat deus. 99  
ke shyneth aboue any golde/whi-  
ch doue hangeth in the ayer.  
Whyles the almyghty god/whi-  
ch ruleth and commaundeth eue  
the kinges/had so ordyned the er-  
the that the mounte zalmon shul-  
de flowe with the mylke as wythe  
snowe.

And that Basan shulde be the hil  
of God / ye Basan shulde be that  
hil which shulde be pale for the a-  
bundance of cheese.

ye hilles wherfore inuoe you this  
hil so bountiful with cheese: wher  
God loueth to dwell yn this hill:  
for the Lorde wyll dwell in it for-  
euer.

Thy chariets (oh god) ar thousan-  
de thousands accompanied with  
infinite angels/wherain thou lor-  
de art caryed vnto Synai/and bac-

Psal. 68. Exurgat deus.

Re agene vnto thy holy temple.

Thou ascendest on highe/the captiuite captiued/giftis receyued amongemen:ye thou receiu:st thi very enimes that thei mought dwell with the lordē god.

Thankis be vnto the Lordē God throughe euery age/whiche hath laden vs with his holsome bene.

\*so he fits.\* Salah.

Psalm. Euen vnto god which is vnto vs a sauour:ye vnto the Lordē God by whom we escape the deth.

Euen vnto God which on the other syde smyteth his enenys: he smyteth of the crowne of the hea:rye obstinat head off the forlorne man perseueringe in his mysch:ife.

For the lordē sayd/I shal restore my beloued from Bassan/I shall

Psal. 68. Exurgat deus. 100

restore him from the depe sea

So that thy fote and the tōgue of thy houndis shalbe dipped in the blode of thy enimes.

All men shal beholde the pape off thy triumphe (oh God) the gouernge of my god and my kinge which arte in the secrete holy place

Singers shal come forth agenste the with musyk instruments/and with maydens playnge vpon their Virginals.

ye and euen the hole congregacion shal praise god/thei shal looue the euen at the wellis o lordē of israel Here shal litel Benjamin go before the princes of Iuda/as zabul and Nephtalim & shal iuge them Thus hath thy God stablished thy strength: To firme (o god) that thige which thou hast done for vs

Q. iiii.



Psal. 68. Exurgat deus.  
Upon thy temple and Upon Jeru-  
salem.

Unto the/even kynges shal byn-  
ge gyftes.

Thou shalt dzyne beastes wythe  
a reede/ the droues and herdis wi-  
th their calues / that is to saye the  
gentils kickinge agens the / and  
gouen vnto riches / thou shalt ska-  
ter the peple wyche delyte in ba-  
tayle.

There shall come ambassadours  
frome Egypte / a meruefous grete  
power off india shall runne vnto  
God.

\* So they shall. The kyngdomes of the erthe sh-  
all singe vnto god / thei shall singe  
vnto the Lorde. \* Selah.

Which sitteth rydinge frome the  
beginninge vpon the heuens / and  
putteth forth his voice / ye and th.

Psal. 68. Exurgat deus. 101  
at a myghty voyce.

Attribute power and strength vnto  
the god of Israel / whose mag-  
nificence and might reacheth vnto  
the cloudes.

God is to be dreadd from his se-  
crete sanctuary / euen the God off  
Israel which giveth vnto his pe-  
ple power and strength. Glozve  
be vnto god.

The Title of the psal. 69.

The songe of David adhorta-  
torye called Lilies / Roses / or Dio-  
lets.

The Argument.

A prayer of one in grete and lon-  
ge distresse which is the figure of  
the sufferance of Christ of his  
membres.

Psal. 69. Saluum me fac



Aue me god / for waters  
are entred and pearse me  
vnto my soule.

I steke in the depe claye  
where is no botome I am come in  
to the depe sea / and the Violent stre  
me ouerwhelmeth me.

I am wery of cryinge / my throte  
is hooirse / my eyes are wasted wi  
th lookinge vp vnto my god .

They that hate me are farre mo  
then the heares of my head .

My enymes wery stronge and op  
presse me with out a cause / ye fal  
sely thei persecute me : and those  
things which I neuer toke / now  
am I constryned to repaye.

God / thou knoweste my simplici  
te / and my fautes are not hid fro  
me the.

Let them not (I beseeche the) be

Psal. 69. Saluum me fac. 102  
shamed for my sake which truste  
in the (oh lord god of powers) let  
them not (I praye the) be confo  
unded throughe me / which seke  
the (oh god of Israel.

For / for thy sake I am bothe reuy  
led / and shame couereth my face.  
I am become a stranger vnto my  
nowne bretherne / and a waye fa  
rer to my mothers childerne.

For / the zeale that I bere to thi hou  
se hath procured me sorowe / the  
spightful rebukes of men reuylin  
ge the / syl vpon me.

I wept and febled my selfe with  
faste : but al was turned into my  
shame and obprobre.

I did vndoe me sacke / but for so do  
inge they iested vpon me .

They made me theyr laughyng



Psal. 69. Saluum me fac.  
stok that sate in the gate/and the  
dronkerds in tauerns made songs  
es vpon me.

But here in good tyme I offer my  
prayer vnto the (oh lord god) hel  
pe me for thy infinite mercy/with  
thy present and assured saluaciō  
Take me vpp out of this tou  
ghe claye/and let me no longer ste  
ke in it/deliver me frome my ha  
ters and frome the depth off this  
sea.

Let not/ I beseeche the/these swel  
linge waters ouerwhelme me/nor  
this whirlepitte swelowe me in/  
and shut vp her mouth ouer me.  
Hear me (oh Lord) for thy swete  
goodnes/for thi infinite mercy lo  
ke vpon me.

And turne not thy face frome thy  
seruaunt/for I am in distresse/ ha

Psal. 69. Saluum me fac 103  
ste the to helpe me.

Drawe nigh to redeme me/ deli  
uer me/for because my enymes bl  
aspheme the.

Thou knowest my obprobrye/ re  
bukes/shame/and ignomynye/all  
my enymes are in thy sight.

My herte is broken and ouercome  
with obprobries and rebukes / I  
loke for some to pitie me/ but the  
re is non: I waited for some coun  
forters/ but I finde non.

Thei did put gall into my meate  
and when I thirsted thei gaue me  
to drinke vnaiger.

Let their owne table before them  
be turned into their owne snare/re  
quyte them with the like meate and  
drinke into their owne fal.

Let their eyes be darkened that th  
ey se not/ and their loynes wake

Psalm. 69. Saluum me fac.  
continually to flye.

Pour forth vpon them thy indignacion / and let the fure off thy wrath take them.

Let their houses be desolate / and in theyr tabernacles no man to dwell.

For whom thou hast smiten they yet persecuted : and wounded him whō thou hast plagued.

Laye vpon heapis off myscheise for them selues / and let them neuer be partakers of thy rightwysmakinge.

Blot them oute of the booke of the lyuynge men / And let them not be writen emonge the iuste.

But me / bothe poore and sorrowful let thy sauynge helthe defende oh god.

That I mighte magnifye the na-

Psalm. 69 Saluum me fac. 104  
me of god in meter and extol it highly with thankis giuinge.

Wher in the lordē miche more delyteth then in bulis ad calves armed with horne and houe.

Hereto haue ye respecte oh ye humble and reioyse / seke god and your soule shal lyue.

For the lordē hereth the poore afflicted / and his prisoners he despiseth not.

Heuen and erthe mought prayse him / the sea and what so euer crepith in it loane him.

For god shal saue zion / and the cyties of Iuda shalbe preserved / inhabited and possessed.

For the seed of his seruants shal possede it : and who so loue his name shal dwel in it.



Psalm. 70. Deus in adiutorium.  
¶ This psalme is off the same  
Argument with the former.

**O**h god speede the to deliuer  
me/oh lord hasten the into  
my helpe.

As shamed and confounded moun-  
ght thei be /that seke my soule/let  
them be turned bakwarde wythe  
shame whych couet to hurte me.  
Let them be put to flyght with con-  
fusion which with a gaudie cry at  
me/oh he.

But they al mought ioye and be  
glad in the/which seke the and lo-  
ue that sauinge helthe which is  
of the/thei mought saye contynua-  
lly/god be highly praised.

I am careful and poore (oh God):  
but thou lord hasten the to helpe/  
and deliuer me/and tarye not.

¶ The Argument.

Psalm. 71. In te do. speravi 105  
¶ A prayer and thankis geuinge  
that the worde doichsaeth to be  
present as wel in our age/as youn-  
gth/because there is no age with-  
out tribulacion

**I**n the/oh lord/do I truste  
let me neuer be confounded  
for thou deliuerest and ta-  
kest me vnto the for thy mercyes  
sake/thou hearest me and thou sa-  
uest me.

Thou art my stronge rocke vnto  
whome I euer flee/thou hast de-  
creed to saue me/for thou arte my  
rocke and my bulwerke.

My god deliuer me from the han-  
de of the vngodlye/and from the  
power off the vniuste and cruell  
man.

for thou (lord God) art my ex-  
pectacion and my hope euen from  
my yongth.

Psal. 71. In te do. speravi  
Vnto the do. I cleue euen fro my  
mothers wombe / thou pluckedst  
me out of my mothers bellye / wher  
efore all my prayse I doo spende  
vpon the.

I am become a prodigiouse mon  
ster vnto many men / But thou art  
my truste.

Wherfore I prayse the with full  
mouth / my mouth is full of thy gl  
orie at al tyme.

Laste me not awaye in myne olde  
age / and whan nowe my strength  
fayleth me / se that thou yet forsake  
st me not.

For my enemies conspyre agen  
ste me / and they that laye awa  
yte for my soule counsell together  
saynge.

God hath forsaken him / perswade  
and take him / for there is none to

Psal. 71 In te do. speravi 106  
helpe him.

God / be not farre fro me / my God  
haste the to helpe me.

Thei mought be ashamed and pe  
rish that are agens my soule / let  
them be couered with obprobrye  
and ignominye whiche studie to  
hurte me.

But let me be euer constant / and  
encrese onely all thy gloriouse pra  
yse.

Let my mouth magnifie thy rig  
htwysmakinge and thy sauynge  
helthe at al tyme / wherof I knowe  
non ende.

Let me entreyn lord to remember  
thy power and thy rightwysmak  
inge onely.

For thou (god) euen fro my chyl  
dehede vnto this present daye te  
achest me to preche thy meruelous  
actes.

Q. ii.



Psal. 71. In te do. speraui  
forsake me not now in myne ol-  
de age and hoze head (oh god) th-  
at I might yet preche thy power  
vnto this posterite and declare  
thy arme vnto all men to come.  
And also extolle highly thi right  
wisnes (oh god) wherby thou hast  
finesthed grete thinges / (oh God)  
who is lyke the?

Which haste shewed me tribula-  
cions and many greuous afflicti-  
ons / and este sone thou restoredst  
me and lystedst me vp agene / cut  
out of the depe erthe .

Thou encreasedst me with hono-  
ure and dignite / and after my tro-  
uble didst counforte me .

Wherfore I do magnifie the and  
thy trouthe (oh my god) with Lu-  
te and Orgains / I singe vnto the  
with harpe o holy maker of israel

Psal. 72. Deus iudicium. 107  
My lippes desyer to prayse the / ye  
my soule which thou hast redem-  
ed desiereth to looue the .

My tongue is euermore talkinge  
of thy iuste dealinge : for they are  
confounded and shamed that hon-  
te to do me myscheife .

The title of the Psal. 72.

The prayer of Solomon

The Argument.

A prayer for himselfe / and his pe-  
ple wherby cryste and his church is  
signified .



O god / endewe the kyn-  
ge with equite / geue the  
sonne of the kinge gra-  
ce to minstre iustice .

That he might rule the peple wi-  
th iustice / and gouerne thy poze  
with equite .

Let the mountains bringe peace

D. iii

Psal. 72. Deus iudicium.  
Vnto the peple / and the hille topes  
rightwisnes.

That he might in iugement deli-  
uer the moſte poore amonge the pe-  
ple / and preſerue the nedions / but  
the violent extorſioner utterly  
deſtroye.

That thei might the more feare  
the through al generations as lo-  
ge as the ſonne and mone ſhal wa-  
lke rounde aboute the erthe.

Let equite and iuſtice come downe  
vnto the erthe lyke rayne into  
a newe mowen medewe / and lyke  
the ſwete honey dropes ſtanding  
vpon the graſſe.

Let iuſtice floriſh in his tyme / as  
myche peace endure as longe as  
the mone kepeth her courſe.

And let him rule from the one ſea  
vnto the tother / and from the flou

Psal. 72. Deus iudicium ro8  
de Euphrates vnto the worldes  
ende.

Before him the Ethiopes ſhall  
fall downe / and his enymes lik  
the erthe.

The kyngeſ of the ſea and eylan-  
des ſhal bringe him gyftes / the k-  
yngeſ of Arabye and Sabe ſhall  
bringe him preſents.

All kyngeſ mought worſhip hym  
all gentyles mought ſerue him

That he mought deliuer the com-  
playninge poore ſuppliaunt / and  
helpe the careful ſocourleſſe.

That he mought haue compaſſion  
on the poore nede one / and preſerue  
the lyues off the humble oppreſ-  
ſed.

Rede mynge them frome daunger  
& iniurye & eſte mynge their blode

D. iiii.



**Psalm. 72. Deus iudicium.**  
so precious.

He mought lyue and haue geuen  
him of the golde of Arabye/Be he  
worshipped with out ende and ma  
gnified for euer.

There mought be so grete plenty  
of wheat in the erthe throug out  
the hille toppes/that thei mought  
waue and synete them togither li  
ke the trees of Libanus: thei mought  
growe forth before the cytely  
ke the grasse of the erthe.

His name mought endure fore  
uer/his name mought wey fresshe  
he and yonge lyke the sonne.

All nacions be blessed in hym / all  
folke mought preche hym bles  
sed.

Praised be the lord: god/the God  
of Israel/which alone dothe mer  
ueous thinges.

**Psalm. 73. Quam bonus.** 109  
And praised be the name off his  
maiestye for euer/and the erthe  
niuersal be fulfilled with his ma  
iestye. Amen. Amen.

**The ende of the prayers of  
Dauid the sonne  
of Jesse.**

**The title of this Psalm. 73.**  
**The songe of Asaph**

**The Argument.**

The evercuse and encrease of fa  
ith which is greely offended at the  
prosperite of the vngodly: But wh  
en she espyeth the vnlucky ende of  
the good and badde: she cometh as  
gene to hir selfe with grete conso  
lation.

**How sweete is the God  
of Israel vnto them whi  
ch are pure in herte.**

My fete verely were almost gone  
my foringe had almost fayled me.

psal. 71. Quam bonus.

When I fyll into a fonde angre  
mynde to se al thynges prospero-  
usly succede with the vngodly.

Thei bere no burdens / but be yn  
al ease and riches.

Thei be not oppressed with mor-  
tal myserye of men / nether beaten  
lyke other men.

Wherfore they are so puffed vpp  
with pryde that they be drowned  
in myscheife and iniurye.

So that for their wealy riches th-  
ey be geuen vnto al lustes / and fo-  
lowe the desyers off their owne  
hertis.

Al thynges do they abhorre / saue  
those onely which they them sel-  
ues speke / ye and that so proude-  
ly  
Thei stretch forth their mouth  
vp into heuen / but their tongue  
wandzeth throughe the worlde.

psal. 71. Quam bonus

110

Wherfore thei haue their flock he-  
re folowinge them: and here com-  
eth forth their so grete auantage.  
yea / and they dare saye also / howe  
shulde god knowe it / and how sh-  
ulde the highe god weite it?

Wherfore thus consydered I wi-  
th my selfe: lo these vngodly and  
richemen possesse ryches perpetu-  
ally.

In Bayne therfore do I purify my  
herte: in Bayne do I washe my ha-  
des with innocencye.

In Bayne am I beaten al the daye  
and chastened al the hole night.

Whyles I th<sup>o</sup> (I saye) consydered  
with my selfe / I had almost repro-  
ued the felowship of thi childern.  
And I thought then to knowe th-  
at thyng which was right harde  
and heuye for me to knowe.

Psalm. 73. Quam bonus  
Wntyl I was entred into the secre-  
ete holy place of god / and conside-  
red the ende of these men.

That is to wete / that thou hadst  
set them in a slybery place / to cast  
them downe hedelinge.

Forde how sodenly are they bane-  
shed and destroyd / consumed with  
sondry myseheifes.

No nother wysethe a dreame aft-  
er a man is awake / for euen so lor-  
de thou doist awaye their ymage  
oute of the cite.

But on this maner in the mean  
tyme my herte consumed in bitter-  
nes / and my raynes were greuous-  
ly tormented.

Thus I brent and glowed in fo-  
lesynes / and in my nowne consa-  
ight was I but a beast.

Whyles thou yet neuer fayledste

psalm. 73. Quam bonus. III  
me but heldest me vp by my right  
hande.

Thou ledst me by thy counsell  
and este sone tokest me vp honou-  
rablye.

O how grete glory is layd vppon  
for me in heuen / for as fore erthe-  
ly thinges / when I compare thez  
vnto the / I contempne them.

My fleshe / my herte and all faile  
me / for god is the strength off my  
herte and my parte for euer.

For lo / who so go farre from the /  
thei are but losse / thou destroyest  
al them which (thy maiestye con-  
tempned) playe the herlets.

But I thoughte it best for me to  
cruie vnto God / to truste vnto the  
Forde God and preche al his no-  
ble actis.

The Title of the psalm. 74.



psal. 74. Quare deus.

The admonicion of Asaph.

The Argument.

A prayer of them beinge in the captiuite of Babylon / liftinge vp their myndes to God / that he suffer them not longe therein to be plagued.

**W**herfore (o god) puttest thou away for euer: wherfore is thy wrath thus kyndled agens the flock of thy pasture? Remember thy congregacion whom thou hadst gotten the off a longe tyme paste / forgete not the sceptre of thy heretage whome thou hast redeemed / euen thys hyll of zion where in thou dwellest. Lift vp thy fete quickly agens their destruccions / for thy aduersary hath destroyd al thinges in thi holy place.

Thy enymes singe and roze in thi

psal. 74. Quare deus. 112

solempne feste dayes / they set vp tokens off victorie on the pinnales.

So that men thought they had herde ayes hewige of the tymber aboue / a grete noyse came vpon them lyke thonder.

All the engrauen worke of the temple is shaken and smyten downe with twibits and hamers.

This holy temple is set on fier / the house of the glory of God is profaned and layd smothe with the grownde.

And they saye wythe them selues / let vs destroye them all at once / let all the solempne festis off God be banished out off the erthe.

The tokes which thou somtyme

psal. 74. Quare deus.

Therodst oure fathers nowre we se  
them not / there is no prophete mo  
re / there is not one that can se be  
it neuer so litel.

How longe (O God) shall thy eni  
mye reuyle? I haue thy aduersa  
rye blaspheme thy name thus  
euer?

Wherfore haste thou vtterlye pl  
ucked yn thy hande / wherfore ha  
ste thou put thy ryght hande into  
thy bosome?

O God / thou arte my gouernour e  
uen from the beginnynge / and wh  
at so euer saluacion is in the wor  
lde it is thy worke.

Thou skaterest the waters of the  
sea / thou brekest the headis of the  
grete dragons which dwel in the  
waters.

Thou brekest the harde scale off

psal. 74. Quare deus. 113  
this leuiathan / and geuest him in  
to meate vnto the peple of indye  
Thou cuttest forth springe and fl  
oude / thou dryest vpp the mayne  
seas.

The daye is thynne / the night is  
thynne / thou settest forth the light  
and sonne in their bright aparel.  
Thou hast set fast the coostes off  
the erthe / somer and wynter thou  
hast made them.

Wherfore remember (o lord) the  
rebukes of thy aduersarye / and of  
this stockyshe peple whiche blas  
phemeth thy name.

Be take not thy turtle doue vnto  
the cruel beast / forgete not thy po  
re afflicte for euer.

Beholde thy couenant / for the der  
ke howses of the erthe are al full  
of myscheif.

**Psal. 74. Quare deus**

Let not the poore contrite and asha-  
med be repelled / nether the hom-  
ble afflicted whiche loue thy na-  
me.

Aryse God / defende thy cause / re-  
member the obprobrye wherewith  
the folysshe man blasphemeth  
the daylye.

Forgete not the proude Boyce off  
thy enymes / for y pryde of the th  
at make insurrection agens y / en-  
creaseth vehemently.

**The songe of Asaph adhortato-  
rye / called / Me perdas / the Hymne  
of thanks geuinge.**

**The Argument.**

**The coldeneglilent prayth to  
be restored vnto his office / ad pro-  
myseth to do it worthely / for the  
tyme standeth vpon that the Worde  
wyl punishe the Worlde**

**psal. 75 Confitebimur tibi 114**

**W**e shal prayse the (oh god)  
we shal prayse thy present  
name / and thy noble & cle-  
re factis we wyl declare forth.

When the tyme apoynted shal co-  
me / I shal iuge that at good and  
right is.

Althoughe the erthe and all that  
inhabit it / be syke and feble / yet  
wyl I sustayne her pylers. \* Se- \* So  
lah. I wil

I shal saye to the folles / se that ye  
do not folyshly: and vnto the vni-  
godly / se that ye extoll not youre  
power.

Liste not vp your hornes ouer hi-  
gh to thinke stiefly peruerse thin-  
gys nether from the east nor (gis  
from the west nor yet frō the de-  
serte or from the hilles / shal there  
come any to defende you.

P. ii.



psal. 75 Confitebimur tibi

But God is the delvener / this  
man he casteth downe and him he  
lifteth vp.

For there is a goodly cuppe ful of  
red wyne in his hande which shal  
be powerd forth / but the dreg-  
gis therof shal al the vngodly off  
the erthe souke and drinke vp.

But I shal euermore preche and  
praise the god of Jacob.

And all the hornes of the vngod-  
ly shal I breke / but the power off  
the iuste shal be exaltes.

The songe of Asaph adhortate-  
rye and thankful / to be plaid at the  
organe.

The Argument.

A praise and thankis for some gre-  
te victorie.

psal. 76. Notus in iudca. 13

God is knowne in Iuda / as  
grete is his name in Israel  
for in Salem is his taber-  
nacle and his habitation in zion.  
There hath he broken the swyfte  
arows / bowes bucklers swerdes &  
al the hole bataile. \* Selah. \* so he

clearer and more to be magified  
art thou then the hilles of theues.  
For they theyr selues shal be rob-  
bed / & be they neuer so bolde myn-  
des / yet shal they sleape their de-  
de dreame and be brought to nau-  
ght with al their riches were thei  
neuer so myghtye.

for at thi rebuke (o god of Jacob)  
bothe carte and horse are overwh-  
clmed.

Thou art to be dreadd / for who  
maye asyde in thy sight when th-  
ou art angrye

p. iii.

Psal. 76. Notus in iudea.

When thou pronounceſt iugement  
from heuen/then the earth trembl-  
eth and is ſtil.

That is to wit/Euen when god  
ariseſh vnto iugement to deliuer  
all the poore afflicte of the earth.

\* As \* Selah.

He ſh. For because of this vengeance/  
of he. men acknowledge ad praise v/to v  
cely. entent thou ſhuldest benede thi ſel-  
fe agene to auenge them.

Howe ye and praye thez vnto you-  
re lord god al that be here in this  
companye: bringe forth your gyf-  
tis vnto the most dreadful.

Which interceptith v breath off  
princes/he is to be dreased of the  
kyngeſ of the earth.

The title of the Psal. 77

The ſonge of Aſaph committed  
vnto the queene of Iuditum.

Psal. 77. Voce mea.

116

The Argument.

ſaith is tempted/ But ſhe deſen-  
deth her ſelfe with the contempla-  
cion of god and his deadis / But yet  
is ſhe ſtil tempted / But at laſte ſhe  
hath the victorie/when ſhe ſettleth  
her ſelfe in the depe conſideracyo-  
on of the almyghty power and pro-  
vidence of god.

With my voice when I cry-  
ed vnto god/vnto god wh-  
en I cryed with my voyce/  
he gaue eare vnto me.

When I was troubled/I ſought  
v lord/my ſtrength waſted every  
night and reſted not/ my ſoule re-  
fuſed al counfort

When god came into my remem-  
brance / I was in grete diſtreſſe.  
when I ſhulde begynne/my breath  
fayled me. \* Selah.

Thou heldest my eye liddeſ/I was  
ſo aſtoned that I coude not ſpeke

\* So  
it did

Psalm. 77. Voce mea.

Then I remembred y<sup>e</sup> tyme past  
and the wordes ouerflyden.

I called to mynde my songes yn  
the night / I spake vnto my herte  
and discusse my mynde / saynge.  
Shal y<sup>e</sup> Lorde repell me for euer?  
shal he neuer moze be appeased?

Wyl he with drawe his goodnes  
for euer? wyl he nomoze speke to  
our posterite?

Hath god forgoten to haue mercy?  
wil he shite vp his mercy with his  
wrauth? \* Selah.

And at laste I was brought vnto  
this saynge. Art thou not well yn  
thy mynde?

It is (I tel the) the right hōde of  
the highe God / that maketh this  
mutacion.

I shall remember the workis off  
the Lorde; and gladly cal to myn-

\*ye  
wil  
he?

Psalm. 77. Voce mea.

117

se thy olde miracles.

And I shall preche thy excellent  
deedis / and speke vppon thy coun-  
sailes.

O h god / thy waye lieth yn thy ho-  
ly temple / who is so mighty god /  
as God is?

Thou art god which doist so mer-  
uelouse thingis / which makest thi  
strength knowne emōge the mul-  
titude:

Which hast redeemed y<sup>e</sup> peple wi-  
th thy power / euen the sonnes off  
Jacob and Joseph. \* Selah.

Euen the waters knowe the (O h  
God) the waters knowe the and  
fere the / the depe seas tremble at  
the.

The cloudes power forth waters  
the cloudes caste forth thonder /  
and eft sone thy arrows fle forth

\* So  
thou  
hast.



Psal. 77. Voce mea.

on euery syde.

Thy thondre clappis ar herde ro-  
wnde aboute/lightenings ar smi-  
ten forth into the worlde / the er-  
the trembleth and quaketh.

In the sea thy waye lyethe / and  
thy pathe vpon the depe waters /  
so that noman can espye thy steps.

Thou leddest forth thy peple ly-  
ke a flocke of shepe vnder the go-  
uernance of Moses and Aharon.

**T**he enstruccion of Asaph.

**T**he Argument.

An oracion spoken vnto the pe-  
ple / mony thinge them to be taug-  
ht by then samples of their elders /  
to retorne into the waye.

Psal. 78. Audite popule. 118



Hear my lawe / my pe-  
ple: geue eare vnto the  
wordes of my mouth.

I shal open my mouth  
to speke parables / and declare the  
olde harde speches.

Which we haue both herde and  
haue certeynly knowne / our fath-  
ers so tellinge vs.

Let vs not hid thez from their ch-  
ilderne in y worlde to come / but  
let vs al preche y glorie of y lor-  
de / his power and strength / & mir-  
uelous actis which he hath done  
for he made a couenant with Ja-  
cob / and gaue a lawe vnto Israel /  
commaundinge our fathers to de-  
lyuer it forth and teache it theys  
childerne.

That their posterite and chylde-  
re to come shulde both knowe y

Psalm. 78. Audite popule.  
and also expowne it vnto their ch  
ilderne.

To the intent they shulde set faste  
their hope in god / neuer to forget  
his counceils / but kepe his precepts  
And not to be lyke their fathers a  
nacion vnfaithful / fallinge from  
god vnto false worship / a nacyon  
that wolde not be certyfied in her  
te / whose spirit and mynde was  
not true toward god.

As were the sonnes of Ephraim /  
which for al their featis of warre  
beinge neuer so good archers : yet  
in tyme of batayle were thei scate  
red and fled.

And all for because they kept not  
couenant with god : and in his la  
we they wolde not walke.

But forgote his counsailes / And al  
so his grete wondrous workis /

Psalm. 78. Audite popule 119  
which he shewed them.

Before their fathers he did mer  
uclouse thyngys yn the lande off  
Egypt / euen in theyr playne felde  
called Tanys.

He deuoyded the sea and led them  
ouer : and set vp the waters of eche  
syde lyke wallis.

Vnder the clowde he led them be  
daye : and al the night with the clere  
lyght.

He cloued in sondre the stonney roc  
kes in the deserte / and gaue the to  
drinke there of / as out off a grete  
depe sea.

He drew forth waters of the ston  
ne / so that they gushed forth ly  
keruers.

And yet for al this thei sinned a  
genst him : and exasperated the hi  
gh god in that wildernes.

psal. 78. Audite popule  
Temptinge god in their hertis re-  
quiring mete after their own lust  
for they replied agens<sup>t</sup> god/sayn-  
ge: maye god ordeyn vs mete in this  
deserte?

So/he smote y<sup>e</sup> stonne and there fl-  
owed forth the waters plenteously:  
but whither maye he not also ge-  
ue mete and prepare fleshe as wel  
for his peple?

These thinges herde/y<sup>e</sup> lord was  
angrye/and lyke fyre was he kyn-  
dled agens<sup>t</sup> Jacob/and his indig-  
nacion encreased agens<sup>t</sup> Israell:  
Because they had not kept promys-  
se with god/nether trusted in his  
hol some helpe.

And yet he commaunded  
the cloudes aboue/and opened y<sup>e</sup>  
gates of the skye.

To rayne thez downe Manna to

psal. 78. Audite popule. 120  
ate it/because he wolde geue thez  
heuenly fode.

Here did euery man ete that aūg-  
els fode/for he sent them therof y<sup>e</sup>  
noughe.

He turned aboute the easte winde  
with y<sup>e</sup> cloudis/and by his powr  
induced a south wynde.

And so rained them downe fles-  
he vpon them as thicke as duste  
and fetherd fowles as plentye as  
the sea sandis.

Whiche he threw into y<sup>e</sup> middys  
of their tentis/and rownd aboute  
their tabernacles.

Then they deuoured them vp/and  
were filled aboue mesure: for he  
gaue them their owne desyer.

They wanted nothyng off their  
apetite:and yet their mete beyng  
in their mouthes;



Psalm. 78. Audite popule  
For the wrath of god was kindled  
ouer them/and slewe the moste  
strongest of them/and euen the pic  
ked out of Israel did he cut away.  
But yet aboue al this they sinned  
agenste him/for they beleued not  
these so many his miracles.

Wherfore he finished their dayes  
and not with out a cause/sodenly  
by their yeris were gone.

Whyles he slewe them/they fought  
him:and sodenly they returned  
to god.

And remembred that god was their  
stone rock:and the highe God  
their redemer.

Al be it with their mouthes they  
flattered him:yet with their tongue  
they lyed.

For their hert was not whole to  
warde him/nether kept they pro

Psalm. 78. Audite popule. 121  
myse in couenant with him.

But yet (for al this) full mercy  
fully did he forgue them / because  
he wolde not destroye them/and  
ful oft reuoked he his wrath because  
he wolde not al kinde it.

For he considered that they were  
but flesshe/and wynde that gothe  
awaye neuer to returne.

How oft did they exasperate him  
in the deserte/and prouoked hym  
to anger in the wildernes?

Oh/How did these baksliders te  
pte god/and mocked y holy God  
of Israel?

forgetinge his power/ & also the  
daye wherin he had deliuered the  
from thoppresour:

Howe he had wrought his miracl  
es agens the gipcions/and his wo  
undes in the felde of Tanys:

**Psalm. 78. Audite popule.**

How he changed their ryuers into  
to blode/and also their waters that  
at they coude not drynke.

How he sent them lyse to ete they  
Up/and frogges to destroye them.  
He destroyed their corne and gras  
se with hotte wormes/ And wasted  
their labour with locustis.

He beit downe their bynes with  
hayle stones/ and did froste bight  
thei more buryes.

He destroyed their catel with hayle  
stormes/and smyt downe their  
stockis with hot thondre boltis

For in the hot fure off his fyerce  
indignacion he sent into emonge  
them grete tribulacions And incur  
sions of euil sprites.

He layd open a waye of his wa  
the to inuade bothe those men the  
ir selues and their beastes to.

**Psalm. 78. Audite popule. 128**

For he smote euery firste begoten  
off Egypte: euen all the cheife la  
bours / yn the tabernacles off  
Ham.

But his peple he led them forth  
lyke a flocke of shepe / and droue  
them into the deserte lyke a droue  
of neat.

He led them so suerly that thei ne  
ded nothinge to haue feared : for  
their enimes he ouerwhelmed w  
ith the sea.

And brought them into the coost  
es of his holy place/euen vnto the  
at hill which he gote them with  
his right hande

He expelled the gentils before the  
ir faces / and diuided them that  
heretage met forth with bynes/sett  
lig a tribis of Israel euen in the  
tabernacles of their enymes.

**Q. ti.**



psal. 78. Audite popule

But thei did tempt and anger the  
most highe god/ and obserued not  
his couenaunt.

Thei fil bak from him lyke theyr  
fathers/ they rebelled lyke a naug-  
hty bowe.

They angred him with their ima-  
ges erected on highe: and prouo-  
ked him to wrath with the their I-  
dols.

Which once herde/ god was sore  
amoued/ and gretely detested and  
abhorred Israel.

And then he forsoke the taberna-  
cle which was first in Silo: euen  
his habitation where he dwelt a-  
monge men.

And betoke their strength into ca-  
ptiuite: and their gloriouse beutye  
he delpyerd into the handis of the-  
ir enymes.

psal. 78. Audite popule 12  
He casted his peple agenst y sw-  
erde/ he was so sore angrye wythe  
his heretage.

Hyer deuoured his yonge men/ &  
none mourned the state off his  
maydens.

His priestes were smytendowne  
wythe swerde/ and there were no  
widewes to lament them.

And the lorde start vp as one wa-  
ken from slepe/ euen like a soldye-  
re refreshed and animated wyth  
wyne.

And beit their enymes on the ne-  
ther astir partis/ and made thez a  
perpetual ignomye.

He turned himselfe awaye frome  
the tentis of Joseph/ and repudi-  
ated y tribe of Ephraim.

But he chose y tribe of Juda/ & al-  
so the hil of zion wh3 he loueth.

Q.iii.



**Psal. 78. Audite popule.**

There he buylded ( as ryche ly ad  
honourably as myght be ) his ho-  
ly temple: and layd y foundation  
as faste as the erthe it selfe longe  
to endewe.

He chose also his seruant David/  
and toke him vp from y shepcote  
He led him awaye from y folow-  
inge his flock grete with yonge/ to  
fede Jacob his peple and Israel  
his owne heretage.

He fed them therfore puerly after  
the innocency of his owne herte/ ad  
accordinge to his highe prudent  
Vertue he led them forth.

**The songe of Asaph.**

**The Argument.**

A complainte of the godly/ vpon  
the destruction of Ierusalem & mi-  
serable captiuite therof.

**Psal. 79. Deus Venerunt 122**



God/ the gentils haue  
inuaded thy heretage /  
thei haue polluted thy  
holy temple/ and broug-  
ht Ierusalem into an heap of sto-  
les. They haue made the carke ( nes-  
ses of thi seruants meat for y fow-  
ls of y ayer/ and y flesh of thy sa-  
yntes meat for y beastes of y erthe  
Thei shed their bloude lyke wat-  
er thzough out al Ierusalem/ and  
none there was to burye them.

We are an obprobrye vnto oure  
neighbours: a laughinge stock de-  
rided of them that dwell rounde a-  
bout. How longe lord wilt thou be  
ou abhorre vs: wilt thou vtterly  
kindle thi wrath to burne vs thus  
power forth thi wra. (vpfor euer:  
th vpo these haithē gētils y haue  
not knowē y/ & vpo y kynghoms

**Q.iii.**

Psalm. 79. Deus Venerunt  
which call not upon thy name.  
Which have deuoured Jacob / &  
cut away his habitation.  
Remember not our sinnes of olde  
committed: but let thy mercyes so-  
denly preuente vs: for we be made  
verie poore.

Helpe vs / oh god our saviour for  
thy glorious name / & deliuer vs:  
be pleased and pardon our sinnes  
for thy names sake.

Wherefore shulde y gentils saye/  
where is their god: let y bloodsh-  
ed of thy seruantis be auenged v-  
pon the gentils / in our syght.  
Let the sorrowful sighes off them  
that ly bound in prison entre in-  
to thy presence / and for thy mygh-  
ty power saue them that be iuged  
to dye.

These men which haue vs nowe

Psalm. 80. Qui regis Israel. i<sup>2</sup> s  
in their daungere / haue reuyled y  
exceedingly / but Lorde / turne this  
contumelious reuylinge into thy-  
eir owne bosoms.

And let vs thy peple and y flock  
of thy pasture geue y thankis for-  
euer / and preche thy prayse vnto  
every age to come.

The Title of the Psalm. 90.

A songe committed vnto the cu-  
re of Asaph: to be songe of a cert-  
ayn musyk instrument

The Argument.

A prayer of men in captiuite / de-  
syringe deliuerance of god / as he  
once deliuered his peple out of E-  
gypte.



Q pastor and ruler off  
Israel attende vnto vs  
which ledist Joseph li-  
ke a floke / whiche also  
sittest vpon the Cherubims / decla



Psal. 80. Qui regis Israel.  
re thy selfe.

Shew thy selfe before Ephraim/  
Beniamin and Manasse: stere by  
thy strength and come & saue vs.  
Turne the vnto vs (Oh God):  
shewe vs thy face and we shal be  
salfe.

Oh lord god of powers / how lon  
ge wilt thou repell the prayer off  
thy people?

In strede of bodely foode / thou fed  
dest vs with the teres / thou madest  
vs drinke plentuously oure owne  
teres.

Thou madest vs a chydying stok  
vnto oure neyghbours / and oure  
enymes emonge them selfe contem  
pne vs

Turne the vnto vs (oh god) of po  
wers / shewe vs thy face and we  
shal be salfe.

Psal. 80. Qui regis Israel. 128  
Thou calledst to the a Byneyarde  
out of Egypt / which (the gentiles  
cast out) thou didest plante it.  
And hir rootis purged / thou prep  
aredst her a fat and fast place: so  
that her branches spred ouer the  
hole region.

Euen the hilles were couered wi  
th her shadewe / for his bowes  
were lyke the stronge Cedre tre  
es.

She stretched forth hir branches  
vnto the sea: and hir bowes vnto  
the floude.

And wherfore then brokeste thou  
by hir hedges / that al that passed  
there fore by might snatche of hir  
grapes?

A wylde boze cam in and destroy  
ed hyr / and the wylde bestis



psal. 80. Qui regis Israel  
of the felds fede vpon her.

Oh god of powers turne y vnto  
vs we beseeche y / loke forth frome  
heuen beholde / and consyde this  
vynyard:

Euen that plante which with thi  
nowne right hande hath bene pla  
ted / that is to wit / euen thy son  
ne whom thou hast thus manifi  
ed for thy nowne glozve.

For it is now bzent vp with fyre /  
and lyeth al to wrotes vp.

Let them therfore perishe at thy  
mighty rebuke / which haue done  
this dede.

And let thy power be present wi  
th y man of thy right hande / euen  
with y sone off man whom thou  
hast magnified for thy nowne glo  
rye.

And we shall not go backe frome

psal. 81. Exultate deo. 127  
the / restore vs that we mought  
cal vpon thy name.

Tourne vnto vs / oh lorde god of  
powers : shewe thy face and we  
shalbe salve.

The Title of the psal. 81.

The songe of Asaph.

The Argument.

A thanks geuinge at the wyne  
pressinge. Whereby we be taught  
al encrease & frute / to come of god:  
him to minisre vs al thinges / yf  
we conforme oure selues vnto hys  
will.



Raise ye god our stren  
gth with ioyouse iestu  
re: synge ye vnto y god  
of Jacob.

Lyft vp your voyce with loaue ad  
praise: smyte vp your tympanyes  
playe vpon your mery lutes and  
harpes.

Psalm. 81. Exultate deo.

Blowe by youre trumpets of the  
new mone/in this so solempne feste  
for this is the rite of Israel/and  
a lawe so ordered of the God of  
Jacob.

Euen the testimony which he de-  
creed for Joseph/after that he had  
foughten agens the egypcyons/  
where we herde that strange ton-  
gue.

When your shoulders were eased  
of that burden/and your handis re-  
nounced the pottis of fleche.

When thou thy selfe calledst on  
me in tribulacion/and I had deli-  
uered the/ I lurkinge in the thonde/sp-  
ake vnto the/and proued the at the wa-

\* So ters of contencion. \* Sela.

I did O my peple/heare: for I shal do  
uteles promyse the (oh Israel:

That if thou wilt obey me/thou

Psalm. 81. Exultate deo. 128

shalt haue no strange god/ nor fall  
downe before no other god.

For it is I that am the Lord thy  
god which haue led the out of the  
londe of Egypt: open thy mouth  
and I shal fill it.

But my peple receiued not my vo-  
yce/and euen Israel forsoke me.  
Wherefore I forsoke them & leste  
them vnto the shrewdnes of theyr  
owne herte: and then they folowed  
their owne deuices.

O my peple wolde heare me/ I  
wolde that Israel had walked in  
my wayes.

For then shulde I haue mynes-  
sed their enymes & turned my hand  
against their aduersaries.

They had frustrated the haters of  
the Lord in Israel/and had had the-  
re a longe tyme.



psal. 82. Deus stetit  
And he shulde haue fed them wi-  
th the flower of wheat/and satis-  
fied them with honey/euen out of  
the very rocke.

The Title of the psal. 82.  
The songe of Asaph.

The Argument.

A monition for princes and iu-  
ges/and a threteninge of the ven-  
geance of god.

\*prin-  
ces/  
rule-  
rs/iu-  
ges  
\* As  
ye do.

God is fast & present in the  
company of the \* goddis/he  
is in the middis of y iuges  
to contende in iugement.

Saying/how longe wil ye iuge vn-  
iustly and fauour the face or per-  
sone of y vngodly? \* Selah.

Defende ye the poore & socourles  
auenge y afflicte and wrongfully  
oppressed.

Fauour and helpe the poore and

psal. 82. Deus stetit. 129  
ned ye/and delyuer them from the  
violence of the vngodly.

But these men are without wit-  
te and wysedome / they walke in  
derkenes. Wherefore al the foun-  
dacions of therthe shalbe moued.  
I sayd it verely my self: ye be go-  
ddes: ye al are y sonnes of y most  
highest.

But yet lyke men shal ye dye/ as  
as any other tyraunt shal ye be  
smyten downe.

Aryse god/and auenge thou y erth  
by iugement: for vnto y al nacions  
belonge of very right.

A thankfull praise sungon of As-  
saph.

The Argument.

An inuocaciō of gods helpe/w hi-  
les our enymes conspire and prepa-  
re them to fight against vs.



**Psal. 83.** Deus quis similis  
**G**od/Be thou not stil  
cease not/ take no len-  
ger aduifement (Oh  
God.

For lo/ thy enymes swell and flock  
together/ thy haters lyft vp theyr  
headis.

Thei set prey ginnes agenst thy  
peple/ thei conspire secretly agest  
thy hyd faithful.

Saynge/ come and let vs make th  
em awaye from y folke/ that there  
be neuermore mencion made of y  
name of Israel.

For they are conspired al togeth-  
er with one mynde/ and haue smy-  
ten handis to coniure agenst the.

\* Euē these men

The tabernacles of y Idumes &  
Ismaelites/ the Moabites and Ba-  
garens/ Gebal/ Ammon/ and Ama

**psal. 83.** Deus quis simil. no  
lec/ the Palestines with y citesens  
of Tyri.

With these are confedered y Affi-  
rions y continual helpers of the  
sonnes of Lot. \* Selah

But serue thou them as thou did-  
est once the Madianites and Si-  
sare/ and as thou seruedst Iabyn  
at y ryuer Chison

Which were destroyed in Endor  
where their karyons laye lyke dō  
ghills on the erthe.

Make their capitains lyke Dreb/  
zebo/zebe and zalmane/ y e/ al the  
y these leaders be so serued.

Which sayde/ let vs chalenge for  
vs/ y habitacle of god.

My god/ make them lyke a whele  
and lyke stubble layd open for the  
winde.

As fyre runneth deuouringe y

R.ii.

\* So  
they  
are.  
Judi-  
cum  
6.7

Psal. 83. Deus quis similis  
uode/and as the flame eteth hyl-  
les.

Euen so folowe thou vpon them  
with thy stormy tempest/and ouer-  
throw them with thy whirlewinde.  
Laste shame ouer their faces / that  
at thei mought seke thy name / oh  
lorde.

Let them be confounded and be-  
red for ener: let them be shamed and  
perishe.

That thei mought yet thus knowe  
that thou lorde art alone/that  
thy name is alone / and that thou  
alone arte that moste highest ouer  
all the erthe.

A psalme of the sonnes of korah  
playd vpon a certayn musikin-  
strument.

The Argument.

A prayer of the faithfull that the

Psal. 84. Quam dilecta 133

ey mighte prayse worthely theyr  
lorde god in tranquillite of mynde.

**H**ow amiable are thy  
habitations o lorde of po-  
wers?

My soule sayleth me for the desi-  
er of the lordis courte/My herte &  
fleshe leape for ioye to come vnto  
the lyuinge god.

Where euen the poore sparowe  
hath founde her a place / and the  
turtle her nest to laye in their yd-  
ge/that is to saye euen thy aultare  
oh lorde of powers my kinge/and  
my god.

Oh how blessed be thei which bo-  
th dwell in thi house and prayse y  
also. \* Selah.

Oh blessed whose strength art thou  
in whose hertis are thy pray-  
ses.

\* So  
theide

R. iiii

Psal. 84. Quam dilecta.

For when they go forth in the ba-  
le of teris / they take them for con-  
solacion to come / and the leader  
him selfe is garnessed with than  
They go from plentuousnes (kes  
into more plentuousnes / and est  
sone / god is sene of them in zion.

Lord god of powers heare my pr-  
ayer: lysten vnto me oh God off  
Jacob. \* Sela.

\* So  
do.

Oh god our shylde beholde: behol-  
de the chere of thy anoynted.

For one daye in thy courte is swe-  
ter then a thousande any where els  
I had leuer be a doze wayter at y  
house of my lorde: then to walke  
vp and downe in y palaces of the  
Bngodly.

For y lorde god is my lyght and  
suer shilde / y lorde shal geue gra-  
ce and glory: throughe him / non

Psal. 85. Benedixisti 132  
shal lake y at good is / which lyue  
perfittly.

Oh howe blessed are they: Lorde  
God off powers whiche truste yn  
the.

The songe of the sonnes of kore  
The Argument.

A feruent prayer for the deliue-  
rance out of Babylonike captiuite  
that is to witte out of the bondage  
of synnes whiche are done awaye  
throughe cryst.



Thou merciful o lorde  
vnto thy londe: restore  
Jacob from captiuite  
Take awaye y synne of  
thy peple: and kouer al their wyc-  
kednes. \* Sela.

Take away thy grete indignaciō  
turne from thy furyouse wrath.  
Returne vnto vs oh god our saui-  
our / slake thy wrath thus sent v-  
pon vs.

R. iiii

\* so do



**Psal. 83. Benedixisti.**

Wilt thou be angry with vs for  
euer? or wilt thou continue thy  
indignacion from age to age?

Shalt thou not rather returne ad  
restore vs: that thy peple may re  
ioyse in the?

Shewe vs lord thy merciable go  
odnes: and endow vs with thy sa  
uinge helth.

I shal yet lystn to heare what y  
lorde god wil cōmande: for he wil  
sende peace vnto his peple and to  
his sayntes that turne to a better  
mynde.

For his sauinge helth is nigh to  
em that fear him: and his glozy is  
to inhabit our londe.

Mercy and trouthe are met togi  
ther: rightwisnes and peace haue  
kissed eche other.

Trouth shal bud forth the oute of y

**Psal. 82. Inclina domine.** 135  
londe: and rightwisnes shal sprin  
ge forth from heuen.

The lord shal geue forth his go  
odnes: and our land shal yilde her  
encrese

Rightwisnes shall walke before  
him: to defende him y waye of his  
entresse.

**The prayer of David.**

A comen prayer / to be defended  
from aduersite and from the away  
te layenge of our enymes.

**G**ue eare / lord / vnto me as  
I answered me / for I am ful po  
re and greuouly troubled.  
Preserue my lyfe for I am inno  
cent: saue thy seruant (oh my god)  
trustinge in the.

Haue mercy on me (lord) cryinge  
vpon the incessantly.

Make glad the mynde of thy ser

psal.86. Inclina domine  
vultus tuos: et ad vocem meam exaudi me.  
Et in corde meo.

For thou lord art both sweet and  
mild: and rich in mercy unto all  
that call upon thee.

Give ear lord unto my prayer:  
attend to the noise of my desire.  
In the time of my tribulation I  
call upon thee: for thou hearest  
me.

Amonge y goddis (lord) is there  
none lyke the: none off them maye  
do lyke the.

All nacions therfore whiche thou  
hast made mought come and fall  
downe before the (oh lord) & ma-  
gnifye thy name.

For thou arte grete/ and grete thi-  
nges thou doist: thou onely arte  
God.

Lead me lord into thy waye/ that

psal.86. Inclina domine 134  
I might walke in thy truth: pla-  
ce in my heart: & it might wor-  
ship thy name alone.

I thanke the/ lord my god/ with  
all my heart: & thy name shal I for-  
ever magnifie.

For thy goodnes hath done me  
great pleasures: thou deliueredst  
me from the present perill euen un-  
der me.

O god/ the violent arose against  
me: and the church of the bold ar-  
rogant sought my lyfe / settinge  
not the before their eyes.

Thou therfore oh lord/ most mild  
and mercifull God/ whiche art  
slowe unto wrath and redy bet-  
ter to benigne and true.

Turne y unto me and haue mer-  
cy upon me: geue thy strengthe

Psalm. 87. Fundamenta

Unto thy servant and health Unto  
y sone of thy handmaidens.

Declare thy goodnes openly vpon  
me: that as sone as they se it / thy  
haters might be confounded / and  
know / that thou / lord / hast brou-  
ght me helpe and consolacion

The thankfull songe of the son-  
nes of core / or korah.

The prayse of Jerusalem which  
was the figure of the churche / and  
that the gospel of crist shulde be-  
gyn there to be preched.

The Lord loueth the gates  
of zion: whose foundations  
are in the holy hyl aboue al  
y tabernacles of Jacob.

Glorious and full of magnificen-  
ce are those thinges which are pro-  
phesied vpon the / or cite of god.

\* So  
they  
are.

\* Selah.

I shal reken and accompte the wi-

Psalm. 87. Fundamenta 137

th y: bothe Egypt / Babylon / and  
my known cytes of Palestyne / ye /  
Tyro and yndye / lo / euē there was  
he borne.

For vnto all men euery where yt  
shal be gloriously reported ad pre-  
ched of zion that is to wit / that  
euē the moste highest which ha-  
the bylded her / is borne in her  
yea / and y lord him selfe shal re-  
gestre it in y cronicles of his pe-  
ple / y he hath bene borne in her . \* So  
\* Selah.

Wherefore / y habitation both off  
al syngers and dauncers is in the  
The songe of the sonnes of Do-  
re to be reported of eche other with  
their musick instruments / called al-  
so the songe of Heman Ezraite  
A prayer and miserable mourn-  
inge of one exceedingly afflicted and  
troubled.



Psal. 88. Domine deus salu.

**O** Lord God my sauoure  
let my prayer come vnto y  
I crye daye and night in thy pre  
sence/geue eare vnto my sighes.  
For I am filled with tribulacion  
and my lyfe is euen at y pyttes  
brinke.

ye I am rekened amonge the wh  
ich must now be buried: I am este  
med lyke vnto one whose strength  
is clene gone.

I am reputed dead/as free among  
ge the slayne/euen amonge them  
which slepe in graue/clene forgoten/  
whiche by thy power are cut  
awaye.

Thou hast thrust me downe in  
to a ful depe pitte: cun into der  
kenes vnable to be passed thorow  
Thy fury thou hast fastened vpon  
me/and ouerwhelmed me with

Psal. 88. Domine deus salu. 136

thy stormey flowdis. \* Sela. \* **W**  
Thou hast remoued my knowne thou  
familiar farre fro me/thou haste hast.  
made me abominable in their sig  
hte/I am in sicke distresse/y I ca  
nowayes flee.

My sight fayleth me for so greu  
ouse affliction: I call continually  
vpon me/a lyst vpon my handis to y.  
Doist thou declare thy meruelou  
se grete factis vnto y dead: do y  
dead bodyes so lyue y they maye  
acknowledge y: \* Sela.

Shal thy mercyable goodnes be  
preched in my graue: and thy tro  
uth with them y be departed: \* **Do**  
Verely

Are thy meruelous great actis k  
nowne in derknes: or is thy right  
wisnes preched with the y ar cle  
vnto y (I say) lord do (ne forgotē  
I crye: & my prayer cōeth forth spe

psal. 88. Domine deus salu-  
sely to mete the.

Wherfore lord forsake me: and  
hydest thou thy face fro me?

Sith I / for my affliction lye pan-  
tinge and staggering Under thy  
greuouse heuy burdens.

Thy furiose wrath runne ouer  
me: thy indignacions oppresse me  
They aryse round aboute me con-  
tinuallly lyke waters / and at laste  
thei beare me downe.

Thou hast taken fro me frende &  
kynsman: and thei that knew me  
knowe me not.

The songe of Styan the zraite.

The Argument.

This psalme / is an inuocation  
and cōsolacion of the mercy of god  
promised vnto the faithfull / by the  
couenant syncten with our fathers  
Abraham and Dauid / neuer to be  
broke with the godly.

psal. 89 Misericordias do. 139



He mercyes of the lord  
shal I euermore synge  
and prayse: vnto all the  
posterite to come / I shal  
declare his trowthe with my mo-  
uthe.

For I knowe that thy goodnes  
shal endure for euer: and thi faith  
and trowth was present euen wi-  
the the heuens when they were  
made.

Whereby thou thus saydest: I ha-  
ue syncten by a counaūt with my  
chosen: and swozne vnto Dauid  
my seruant.

I shal set faste thy seed for euer:  
and stablyshe thy seat royal vnto  
all posterites to come. \* Selah

Euen the heuens do magnifie thi  
cleare actes of lord: and y cōgre-  
gacion of faithful preche thi fa-

\* So  
I sh  
al.

D

**Psal. 89.** Misericordias do.  
ith and trouth.

For who is there euen in v clowdes  
des y maye be compared vnto the  
lord: or emonge y gods lyke vnto  
the lord?

God is to be dreased in y grete co  
pany of y faithful/and gretely to  
be reuerenced aboue al y are abou  
te him.

O lord God of powers who is  
lyke vnto v/in maiesty / faith and  
trouth: where with thou art assi  
sted on eche syde.

Thou comandest the proud sea  
thou presseste downe her waues  
when they begyn to ryse.

Thou brekest and woundeste the  
proud: and with thy power scat  
erest thyne enymes.

The heuens ar thyne/the erthe is  
thyne/the world round about ad

**Psal. 88** Misericordias do. ha  
whatsoeuer is in it/al ar thyne: for  
thou hast first made them.

The north and south thou hast  
made them: thabor and Hermon  
gloze of thy name.

Thy arme is excedinge stronge/  
thy hande is most mighty: and thi  
right hande is most highest of all.  
With iustice and equite thy seate  
royal is gloriously stablished /  
mercy and trouthe are thy before  
goers.

O how blessed is that peple wh  
ich can blowe vp thy prayse o lor  
de: whiche walke in the light off  
thy presence.

Whiche at all tymes reioyse in  
thy name: and leape and sprin  
ge at the maner off thy rightwoys  
makinge.

**Ps. ii.**



**Psalm. 89.** Misericordias do.  
For thou art y brightnes of their  
strength: and thowowe thy fauour  
our power is listēd bp.  
Thou lord art our shilde/ oh ho-  
ly maker of Israel our kynge.  
Thou spakest some tyme prechin-  
ge to thy faithful/ saynge: I shall  
geue strengthē vnto my myghtye  
one/ and exalte my chosen man e-  
uer the peple.  
I shall get Dauid to be my seruāt  
and with my holy oyntment ano-  
ynte him.  
My hande shall staye him/ ad my  
re arme shall strengthen him.  
His enemye shall not ouercome hi:  
neither i myschēuous shall not op-  
presse him.  
I shall smyte downe his enymes  
before him: and destroye thiz that  
hate him.

**Psalm. 89.** Misericordias do. 141  
My trouthe and mercy shall neuer  
fayle him: and throughe my pow-  
er his power shall be exalted.  
I shall stretch forth his maieste  
emperial vnto the weste sea/ and  
his kingdome vnto y floude Eu-  
phrates.  
He shall cal me/ saynge: oh my fa-  
ther: my god/ and the rocke off my  
sauinge helth.  
For I shall make him thouermost  
and higheste of the kynges of the  
erthe.  
I shall kepe my mercy for him e-  
uer: and my couenant shall stande  
faste with him.  
For his seed shall I continew for  
euer/ and his seat royal shall be as  
ferme as the daye that springethe  
out of the skye.  
But and yf his children forsake  
S.iii.

Psal. 89. Misericordias do.  
 my lawe: and walke not in my in-  
 ste pleasures.  
 If they defyle my ceremonies: and  
 kepe not my commandements:  
 Then with a rod shal I Viset th-  
 eir transgressions / and loke vpon  
 their sinnes with beatings.  
 But yet my mercye shal I not ta-  
 ke from him / nor neuer breke pro-  
 myse to deceyue him.  
 My couenant shal not be frustra-  
 te: but what so euer went forth of  
 my mouth / I wil not change it.  
 In the sacrament of myne othe I  
 sware by my holynes: If I decey-  
 ue Dauid. \* Neuer trust me  
 His seed shal stande for euer / and  
 his seat royal shall endure in my  
 presence lyke y funne.  
 It shal be perpetual as ferme as  
 y mone: and as faste as is that sa

Psal. 89 Misericordias do. 140 the ray  
 me assured witness in y clowdes nbowe  
 \* Sela. \* So  
 But now se / thou contempnest & he sh-  
 castest him awaye / thou makeste al.  
 thy anoynted to be deadly hated.  
 Thou turneste backe thy promise  
 with thy seruāt / thou prophaneest  
 his gloriouse crowne casten dow-  
 ne vpon y erthe.  
 Thou haste clouen downe al his  
 wallis: and broken downe all hys  
 stronge defences.  
 They trede hym vnder their fete  
 al that there go forbye / he is an ob-  
 probrye vnto hys nexte neygh-  
 bours.  
 The right hande off hys enemye  
 thou lystest vppe / and all his ad-  
 uersaries thou makeste to rei-  
 dyse.

S. iiii.

psal. 89. Misericordias do.

The power off his swerde thou  
hast writthen it backe: thou geuest  
him no victory in batail.

Thou hast obscured his glorie/  
smitten his seat royal casten agen-  
ste the grounde.

Thou hast cut of the dayes of his  
youth: and couerd his face with  
shame. \* Selah.

\* So  
thou  
hast.

How longe lord wilt thou be hid?  
wilt thou be hid for euer? how long  
shall thy indignacion be thus  
kindled lyke fier?

Remember how shorte is my ty-  
me: hast thou made al mē mortall  
in vayne?

May eny man so lyue that he ne-  
uer dye? or maye he delyuer hym-  
selfe from the pitte? \* Selah  
In no wyse. Where is that thy so aunciant  
mercy/o lord: which by so holy

psal. 90. Domine refugi. 143  
an othe thou promysedst to Da-  
uid by thy trouthe?

Remember lord that obprobriou-  
se ignominye where with al y ho-  
le multitude reuyleth thi seruants  
which thinge I kepe downe secre-  
te in my bosome.

Wherewith thy enymes lord re-  
buke and deteste the stepis off thy  
anoynted.

Thankis be vnto the lord for e-  
uer: Amen/amen.

The prayer of Moses the man  
of god.

The Argument.

A prayse & magnifyinge of god/  
and a deiection of man/and recoura-  
se vnto god.



Orde thou art our refu-  
gye/to receyue vs at all  
tyme.

Before the mountayns



Psal. 90. Domine refugi.

or the erthe were brought forth:  
before the rounde worlde was ma-  
de: frome euer vnto everlastinge  
thou art god.

Thou bringest man into duste / &  
agayne / thou sayest retourne into  
your perfyt state ye childerne off  
Adam.

For a thousand years at before y/  
euen as yister daye past: & lyke the  
watches of the night.

Whyles thou scatrest thez / they  
be but a dreame / sodenly they are  
changed lyke grasse.

The grasse flouresshethe and grow-  
weth in the morninge / But at the  
eueninge it is cut downe and wi-  
thered.

Euen so / thou being wroth / we be  
consumed / and in thy anger we are  
troubled.

Psal. 90. Domine refu. 142

Thou holdest our sinnes before y  
our secreete deadis are open in thy  
cleare presence.

Thou beinge angre / al our dayes  
are slyden awaye: our years are go-  
ne in a thought.

The dayes of our yeasis y we ly-  
ue are almost seuentye yere / and  
they y be more lustye / lyue fower  
score: of whiche enen y beste be sa-  
ued with labour and sorowe: as  
euen sodenly are we fallen and fle-  
one awaye.

Who regardeth thy mighty wro-  
th: and also the furpe off thy in-  
signacion?

Teche vs thus to compte oure  
dayes / and to consydere them  
wysely.

Tourne the Lorde now at laste:  
and be thou mercysfull vnto thy

Psal. 90 Domine refugium.  
seruants.

Let vs be sone satisfied with the thy  
mercy that we mought reioyse &  
be glad al the dayes of our lyfe  
Let vs haue gladnes for the dayes  
of oure affliction / euen for those  
yeres wheryn we suffred tribula-  
tion.

Deuyde thy cleare actis emonge  
thy seruants: and thy noble mag-  
nificence vnto their childerne  
And the gloriouse maiestye of our  
lorde god be with vs / he mought  
acomplisse the workis of our ha-  
dis / the worke off oure handis he  
mought finesshe.

### The Argument.

This psalme declarcth / the faith-  
ful to be fre from al feare

Psal. 91. Qui habitat 145

**W**ho soeuer dwel in the pre-  
cious closet of the most hig-  
hest: and abideth vnder the  
shadowe off him that is almygh-  
tye:

He saith vnto the Lorde my God  
is my adsuered hope / and vnto him  
do I cleue.

For it is he that will delyuer the  
from the hunters snare / and from  
their pestilent myscheif.

He wil kouer the with his wing-  
es to be suer vnder his fethers / his  
faith and trouthe shal be thy shil-  
de and bukler.

So that nether by night thou sh-  
alt not be afrayed of night bugg-  
es / nor yet by daye feare their fle-  
yinge arrows.

Ne not once to feare their poyson  
that krepeth and encreseth in der-

**Psal. 91. Qui habitat**

kenes/nor yet that noyouse deuyll  
y destroyth at none dayes.

A thousande shalbe smyten dow-  
ne at thy leftsyde / & ten thousand  
at thy rightside / so y no hurt shal  
come nigh the.

But y punishment of y Ungodly  
thou shalt se it / and beholde it euē  
with thi nowne eye.

For thou lord / arte my asfuered  
hope: in an highe place hast thou  
set thi habitacion to be oure re-  
fugie.

There shal no hurte lightly co-  
me at y / there cometh no plage in  
to thi dwellinge place.

For / for thi plesure he shal comā-  
de his aungels to kepe the in all  
thi wayes.

To bere the in their handis / & th-  
ou hurtest not thi fete at y stones

**Psal. 91. Qui habitat 144**

Thou shalt go vpon cruel beastis  
and venomes serpents: and trede  
downe lions and dragons.

Because he trusted in me I wil de-  
liuer him / saith y lord: I shal de-  
fense him because he knowlegeth  
my name.

When he shal call vpon me / I wil  
heare him / in his distresse I will  
be vnto him: I shal deliuer and ma-  
gnifie him.

I shal satisfy hi with longe lyfe:  
& at last shewe him the saluacion  
y cometh fro me.

An thanful songe for the Sabat  
daye.

An general prayse of al the peple  
together and a knowleginge of the  
faith.



Psalm 92. Bonum est confi.

**I**t is a goodly thinge/ with  
praysse to magnifie the lord  
and to synge vnto thy name  
oh most highest.

To preche thy mercy in the mor-  
ninge and thy trowthe at the eue-  
nyng.

And that vpon the ten stringed in-  
strument vpon the lute/ singinge  
also vpon the harpe.

For thou lord / makeste me glad  
with thy workis/ and for the ded-  
is of thy handis I reioyse.

Oh lord how clere ar thy dedis:  
thy counsels are depe and vnse-  
chable.

An vniuersall man perceyueth not  
nor the full vnderstandeth not  
this thinge.

Thou shalt the malicious grow  
vnto thy grace/ like vnto the vngodlye

Psalm 92 Bonum est confi. 145  
synful shall floureshe vnto this  
ende/ thei mought be cut awaye  
for euer.

But thou lord / abydest fast for  
euer enen the most highest.

For lo/ lord/ thy enymes/ thy eny-  
mes (I saye) perishe and al these  
vngodly men are scatered.

But my power shall redascende  
like y<sup>e</sup> horne of the vnicorne / and  
my old age shalbe moyste and  
floureshe.

For that myne eye shal se/ and my-  
ne care perceyue the myscheif ha-  
pened vnto my enymes/ which a-  
rose agensst me.

The iuste shal floureshe like the  
palme tre/ and sprede his braches  
like the Cedres of Libanus.

For they planted in y<sup>e</sup> house of y<sup>e</sup>  
lord/ shall floureshe in the court.

**T**

psal. 93. Deus regnauit deco.  
te of our god.

yea/in their olde age shal thei flo-  
uresshie and budde/made lustye ad  
ful of sappe.

That al men mought knowe/ho-  
we iuste and trwe is the lord my  
rocke/a no wronge to be in him.

**The Argument.**

What perill/be it neuer so grete/  
standeth vpon/yet shal faith auoy-  
de it in god.



Oh lord kinge / whiche  
art clerely endewed / oh  
lord which art clothed  
and girted with strength  
thou hast so fast set y rounde wor-  
ld that it can not be moued

Euen now frome the beginnunge  
hath thy seat royal be constituted  
from euerlastinge thou haste thy  
beynge.

psal. 94. Deus ultionum 140  
Beholde lord the floudis extoll  
them self: the floudis extoll their  
noyse/the floudis lystoppe their  
streames.

But yet myghtyer is the lord that  
dwelleth on highe: then the so-  
wne of the maigne sea and strea-  
mes of water/ be thei neuer so be-  
hement.

What thing is so euer thou haste  
testified and promysed vpon thy  
fayer holy house: thei shall abyde  
true and faste (lord) perpetually.

**The Argument.**

An inuocation of the iugement  
of god agens the vngodly/and con-  
solacion of the good for the fauour  
of god.

O lord god the very auen-  
ger/oh god auenge openly  
and be glorified.

**Psal. 94. Deus Btiorum**

Be thou exalted oh iuge of wor-  
lde: requyte y proude as they be  
worthy.

How longe Lorde/Howe longe do  
the vngodly triumphe?

How praate they their owne fab-  
les: how longe shal al these wy-  
ked persons dispute of vayne thy-  
nges?

How longe shal they grynde thy  
peple togither / and be ye thy he-  
retage?

The poore destitute and y straun-  
gers they sleue: and torment y fa-  
therlesse.

Saynge/ y Lorde knoweth not off  
it/ & y God of Jacob perceyuethe  
not hynge of this.

Take hede therfore ye vnyuersa-  
monge y peple/and ye folowes be on-  
ce wyse.

**Psal. 94 Deus Btiorum 147**

Shall not he heare that did sewe  
on y earee? shal he not se y/y ma-  
de the eyes?

Shal not he that nourterethe the  
gentils correckethe? shal not he  
chastise/ that techeth men know-  
lege?

Vnto y Lorde verely are mennys  
deuices wel knowne/he knoweth  
the for vayne and naught.

Oh how happye is that man wh-  
om thou techest oh Lorde: and wh-  
om thou enstructest in thy lawe?  
That he might be suer in tyme of  
perell: whyle in y mean tyme the  
pitte is digged for the vngodlye.  
For the Lorde shal not repell hys  
peple/ nether forsake his heretage  
But he shal restore iugement vnto  
the rule off ryghtwysnes: and  
hym shal there folow all that are

**T. iii.**



Psal. 94. Deus ultionum  
pure in herte.

Who maye helpe agēst these ma-  
ligne men: or who maye stāde by  
me agēst these wyked:

Except the lordē had bene my hel-  
per / I had ere nowē bene in my  
grue.

For when I thought y my fete  
was slyden: yet was it thy mercy  
lordē that sustayned me.

In my manyfold inwardē sorow-  
ful beyacions: thy consolacions  
yet refresshed my soule.

Hast thou any thinge to do with  
the seat of the vngodly: which vn-  
der the cloke of the lawe forgeth  
al myscheife and payne:

Thei runne together agēst y ly-  
fe of the iuste / and cōdemne inno-  
cent bloude.

But the lordē shalbe my refugye:

Psal. 95. Venite exulte. 148  
and my god shalbe my stronge sec-  
me confidence.

And he shal requite them their o-  
wne malyce / and destroye theyz for  
their owne wykednes / y lordē our  
god shal vtterly destroye them.

The Argument of the Psal. 95  
Which is an exeytinge and sterins-  
ge vp of the faithful to praise god  
faithfully.



Come and let vs leap for  
ioye before the lordē / let  
vs synge vnto the rocke  
of our sauinge helth.

Let vs come before him with tha-  
kis geuinge / and in the psalms sin-  
ge vnto him.

For he is the lordē / both god & kin-  
gemost mighty aboue al goddis.  
In his hand is at the depe secret-  
is of the erthe / and also the streng

¶

**Psal. 95.** Venite exultemus.  
th of the mountains .

The sea is his / for he hath made  
it / al the drye lande ioyninge ther.  
to / his handis haue facioned it  
Come a id let vs faldowne before  
him / let vs bowe downe our  
knees and beseeche the Lorde our  
maker .

For he is our god / and we be the  
peple of his pasture / & the flock off  
his hande / so longe as we classe  
not to obaye his voyce .

We not harde herted as were they  
that chode and rebelled agensie  
him in the wilbernes.

Where youre fathers casted me  
of / they proued me and sawe my  
workis .

fourtye yeres it yzked me of that  
nacion / in so myche that I sayde:  
this peples herte is gone fro me /

**Psal. 96** Cantate the first 149  
for they knowlege not my wayes.  
In my grete wrath therfore made  
I my othe agensie them / & they sh-  
ulde not come into my reste.

**The Argument of this Psal.**  
Wherin al thinges / and euen the  
gentils be excited to looue god wh-  
ich is to come vnto iugement.



Synge ye to ylorde a new  
songe / synge ye vnto the  
lorde al the hole lande

Synge ye to the Lorde / &  
looue his name / prechingie his sa-  
uinge helthe at al tyme .

Put the gentils in mynde off his  
gloze / and al peple of his mirac-  
les.

For grete is the Lorde and exceed-  
eth al prayse / he is to be dreaddes a-  
boue al gods.

For al the gods of the gentils are

**Psalm. 96. Cantate the first.**  
But stocks/it is the lordē y made  
the heuens.

Thankis and highe magnificēce  
is with him: power and maiestye  
are in his holy place.

Geue vnto the lordē ye kinreds of  
the gentils/geue the lordē his po-  
wer and strengthe.

Geue ye power almighty vnto  
the name of the lordē/take vp you-  
re offeraunce and come into his ho-  
ly courte.

Prayse ye the lordē with holy ps-  
pe/al the erthe mought reuerence  
his face.

Puless he it emonge the gentils/  
y the lordē raigneth/euen the lordē  
which hath set faste the worlde  
y it cannot be moued/euen the  
lordē (I saye) y iudgeth al folke iu-  
stely.

**Psalm. 96. Cantate the. i. 150**  
The heuens mought reioyse and  
the erthe be ioyouse / the sea mou-  
ght fowne and be moued with all  
y is in her.

The feldis mought be glad with  
whatsoener is in them/al the str-  
ength of the wodis mought leape  
fo: ioye.

Before the lordē/when he shal co-  
me: for he shal come to iuge the er-  
the/he shal come to iuge the rown-  
de worlde with rightwisnes/and  
the peple with trouthe.

It is the very almighty god/wh-  
ich is worshipped in Israel / and all  
other to be no goddis/and the wor-  
shippers of god to magnifie the ve-  
ry forme of our rightwisnakinge.

**Dominus regna. exul. Psalm. 97.**



**Psal. 97. Dominus regnauit.**

**T**he lord reigneth / the erthe  
mought reioyse / and these  
manifold eylandis mought  
be gladde.

He is closed aboute with derke cl.  
owdes rightwisnes and equite at  
the pylers of his seat royal

Fyer procedeth befoze him / to bur  
ne vp his enymes rownde aboute  
him.

His lighteninges shewe vs clere  
ly the worlde rownde aboute / at y  
which the erthe trembleth & qua  
kethe.

The hilles melt awaye lyke wa  
ue at the presence of the lord / ye  
al the erthe sinketh awaye at the  
presence of the lord.

The heuens preche forth his rig  
htwisnes: and al peple shal se his  
maiestye.

**psal 97. Dominus regnauit. 151**  
Confounde moughr they be / all  
that worship ymages and gloze  
in their goddis / and let al the gods  
dis worship him.

zion shal reioyse when she hear th  
ese thinges: and the daughters of  
Juda shal daunce for ioye when  
they se thy iugementes / oh lord.  
for thou lord art the most high  
est ouer all the erth / thou art exce  
dingly exalted aboue al gods.

Whosoener loue the lord / se that  
ye hate malice: for he kepeth the  
soules of his seruantes / and deliue  
reth them from the hande of the  
vngodly.

Therow h / light is powered in  
to the innocent: and ioye is set fa  
ste in y pure herted.

Be glad ye rightwyse in the Lord  
and be thankfull in his holy re.

Psalm 98. Cantate the. ii.  
memorance.

¶ An exhortinge of al thinges to pr  
aise god / for fauour geuen throughe  
the crist / the iuge of the worlde to  
come / lyke vnto the psalm. xcvi

**S**ing ye vnto the lord a  
new song: for he hath  
done meruelous thingis  
with his sauinge right hande and  
holly arme.

The lord hath made known his  
sauinge helth / & reueled his forme  
of rightwysse makinge in the eyes  
of the gentils.

He remembred his mercy and tro  
uth for y<sup>e</sup> house of y<sup>e</sup> israel: y<sup>e</sup> al the  
coostis of the erth might see y<sup>e</sup> sal  
uacion sent vs from our god.

Let al the erth make melody vnto  
y<sup>e</sup> lord: be glad / reioyse and singe.  
Sing ye vnto y<sup>e</sup> lord with harpe

Psalm 98. Cantate the. ii. 12  
playe y<sup>e</sup> psalmes vpon your harpes  
Synge with trumpets and clary  
ons: make ye melody before the lord  
de and kynge.

Let the sea & al y<sup>e</sup> is in her fownd  
forth hir melodye / al y<sup>e</sup> worlde wi  
th hir inhabitois.

The ryuers mought clappe thei  
handis / and the mountayns leape  
for ioye:

Before y<sup>e</sup> lord wher he shal come  
to iuge the erthe / for he shal iuge  
y<sup>e</sup> worlde / takinge iustice to coun  
sel / and y<sup>e</sup> peple / callinge equite to  
assiste him.

### ¶ The Argument.

God is here praised for his gooda  
nes / in that he ever heareth his pe  
ple.

Dominus regna. i. ras. Psalm. 99

Psal. 99. Dominus reg. iras.



He lord raigneth & ma-  
keth the peple to trem-  
ble/he sitteth vpon the  
cherubims and moue-  
th the erthe.

The lord which is worshiped in  
zion is grete: and highe aboue all  
peple.

Let them extol thy grete name/so  
terrible and so holy.

Thy power royal loneth equite/  
thou holdest mercy in thy hande/  
and that at iuste & right is/thou  
doist it vnto Jacob.

Extol ye the lord oure god /and  
fal downe before his fote stole/ for  
he is holye.

Moses & Aarō wer ordained his pr-  
eistes/and Samuel off the noum-  
ber of them that cal vpon his na-  
me/called vnto the lord/ and he

Psal. 100. Jubilate the. ii. 153  
answerde them.

Out of the cloudy pyler he spa-  
ke vnto them: for thei kept y testi-  
monyes and lawe whiche he had  
geuen them.

Lord oure God/it was thou that  
herdest them/thou waste vnto th-  
em/bothe their mercyful god and  
also the auenger of their dayne de-  
uyfes.

Magnifie ye the lord oure god/ &  
worship him in his holy hyll: for  
right holy is the lord oure god.

A psalme of thankis geuinge in  
the hole congregation.



Take ye mirth vnto the  
lord throughoute all  
the lande/ worshipe the  
lord in gladnes / come  
into his presens ioyfully.

Acknowledge ye that the lord ys



psal. 101. Misericordias etc.  
god: he made vs/ and not we oure  
selfe which at his peple and y she  
pe of his pasture.

Go ye into his gates with thank  
is geuinge/ and into his Stwarde  
courte with praise/ loauē and pre  
che his name.

For the lord is benigne/ his mer  
cy is enerlastinge/ and his trouth  
endureth vnto al generacions.

There are princes and rulers taug  
ht how they shuldelyue their sel  
ues: and entreat other.

**M**ercy and equite shal I  
praysc in my songe / vnto  
the (oh lord) shal I  
singe.

I shal endeuour to attayne y pure  
re waye vntyl thou metest me / I  
shal walke in the innocencye off  
my herte within my nowne house

psal. 101. Misericordias etc. 154  
I shal not set before me any shre  
wd counsel: the vngodly vn honest  
I so hate them / & thei shal not in  
nowyse cleue vnto me.

Wyked mynbes I abhorre / him  
y forgeth myscheif in nowyse wil  
I knowe.

Him that secretely detracteth his  
neighbour I wil oppresse/ the pr  
oud and arrogant I maye not a  
waye with.

My eyes shalbe intent in this w.  
orlde vnto y very faithful to dw  
el with me: and who so walke yn  
y waye of innocencye / he shal be  
my seruant.

No deceitful persone shal dwell in  
my house/ no lyer shal tary in my  
sight.

All wyked persons wyll I cast for  
the in tyme oute off the lande / so

Psal. 102. Domine exaudi the. i.  
that al workers of myscheif shal  
be cut out of the cyte of the lorde.

A prayer of the poore afflicte be-  
inge in distresse/ powering forth  
his complaint befoze the lorde.



Orde heare my prayer  
and let my crying come  
vnto the.

Hyde not thy face fro  
me in tyme of my tribulacion/ but  
lysten vnto me when I cal/ & haste  
the to helpe me.

For my dayes banishe awaye ly-  
ke smoke/ And my bones are consu-  
med lyke a fyre brande.

My hert is cut downe and dreyed  
vnder lyke haye/ for I forsoke to ta-  
ke my nowne meate.

For the noyse of my sorrowful wa-  
ylinge my bones skant cleue vnto  
my flesshe.

Psal. 102. Domine ex. v. first. 155  
I am lyke y peccare in y wylde-  
ernes/ and lyke y night fowle in y  
olde broken celinges.

I wake and am lyke y lytel spa-  
rowe which sitteth solytary with-  
out his mate in y rofe of y house.  
My enymes reuyle me continual-  
ly: and thei that ieste vpon me co-  
spire my deth.

So that I eat my brede lyke asshes  
and mengle my drinke with te-  
ares.

And that euen for thy indignaci-  
on and wrath/ for thou tokest me  
vppre to caste me agenste the gro-  
wnde.

My dayes are lyke the eueninge  
clowde: for I am witherd awaye  
lyke haye.

But thou lorde endurest for euer  
and thy mencion is throughte out

D. iii.



Psalm. 102. Domine ex. y. i.  
all ages.

Aryse thou therfore and haue com-  
passion on zion: for tyme it is to pi-  
tye it: hir apointed tyme is now  
come.

For thy seruantis dyed for y loue  
of the stones therof: & it serued th-  
em to se her broken into poulder.  
Haue pyte lord: y the gentils mo-  
ught fere thy name: and al the kin-  
ges of the worlde mought reuerē-  
ce thy maiestye.

Euen whē thei shal se the (oh lord-  
de) preserve zion: and appere in thi  
gloriousse power.

Whē thou lystenest vnto the pra-  
yer of the poore destitute: and con-  
tempnest not his desyres.

For this thinge shal be left writē  
vnto our posterite: y the peple to  
come mought prayse the lord.

Psalm. 102. Domine ex. the. i. 158  
Because he hath looked forth from  
his highe holy place: euen fro he-  
uen into the erthe.

To heare the sorrowful wailinge  
of the bounde in presone / to loofe  
them apointed vnto deth.

That in zion the name of the lord  
be mought be preached: and his gl-  
orie in Jerusalem.

In the most ful congregaciō: enē  
when the kingdomes shal be ther  
gathered togither to worship the  
Although in y same viage (lord-  
de) he mineffhed my strength: & shor-  
tened my dayes.

Euen while I thus prayd: oh my  
god take me not awaye in the mid-  
de course of my age: for thi yeris  
are everlastinge.

Thou laydest the foundaciō of the  
erth fro y beginning: & the heuens

D. iiii.



psal. 103. Benedicthe. i.  
are the worke of thy handis.

Thei shal perishe/ but thou shalt  
stand faste: and all thinges shal be  
consumed in tyme/ lyke a besture:  
thou shalt change them like a gar  
ment/ and thei shal be changed.  
But thou shalt abyde ever one as  
the same/ and thi yeres shal neuer  
haue ende.

The childerne of thy seruants as  
their seed/ shal abyde and dwel to  
gether with the.

A prayse with thankis for the be  
nefits of our creacion/ preseruaci  
on/ and iustification

Rayse y lord my soule: as  
**D**al the secretepowers of my  
herte moughte praise his  
holly name.

My soule/ thanke thou the lord /  
and forget not so many his grete

psal. 103. Benedicthe. i. 157  
benefits.

Which forgeueth y al thy trespas  
ses/ and healeth al thy infirmytes  
Which redemeth thy lyfe frome  
dethe/ and crowneth y with his  
benigne mercy and ientlenes.

Which satisfieth thy desier with  
al maner goodnes/ and preserueth  
thy youghth euermore flouressh  
inge lyke the egle.

In ministringe his iustice and e  
quite/ y lord auengeth al y suffer  
w:onge.

Vnto Moses he shewed his way  
es/ and his counsels vnto y chyl  
dern of Israel.

Right mylde and merciful is the  
lord: slowe vnto wrath/ but redy  
to forgeuenes.

He chydeth not euer/ nother is he  
angry alwayes.

Psal. 103. Benedic the. f.

He dealeth not with vs after our  
sinnes: nor rewardeth vs not acor-  
ding to our wickednes.

The heygth of the heuens is not  
so present ouer the erthe/as is his  
merciablen goodnes ouer them th  
at worship him.

He setteth our sinnes as farre fro  
vs/as is the east from the west

Neuer was there any parente so  
tender vnto his childerne/as is y  
lorde vnto them that worship hi.  
For it is he that knoweth our ma-  
kinge/he remembreth y we are but  
of dust.

That y age of man mortall is ly-  
ke grasse: y he flouressheth lyke a  
flower of the felde.

Which as sone as any sharp win-  
de touche it: it is gone/nomore fo-  
unde in his place.

Psal. 103. Benedic the. i. 158

But the merciablen goodnes of the  
lorde/is from euer and euer prese-  
ruinge his worshipers/as the fo-  
me of his rightwis makinge is pre-  
sent with their childers childern.  
Solonge as they kepe his couen-  
ant/ and holde his commaundm-  
ents in mynde to do them.

The lorde hath set faste his scat  
royal in heuen: and with his maie-  
sty imperial he gouerneth al thin-  
ges.

Prayse ye the lorde his aungels/  
whiche excell in power to fulfill  
his plesures/and to obeye the voy-  
ce of his worde.

Prayse ye the lorde al his myghty  
hoste/ his ministers / and ye y do  
his plesures.

Prayse ye the lorde/al his workis  
in every place of his dominion.

Psal. 104. Benedic the. ii.

Praise thou the lord my soule.

In this psaline the prouidence of god agens all creatures / is praised.

**R**aise y lord my soule:  
oh lord my god / it cannot be expressed with  
how grete myght / maiestye and gloze thou arte ornamented.

Thou arte decked with lyght as with thy garment / thou stretchest forth y heuens lyke a cortayne.

Thy dwelling place is bolted ouer fast with waters / y cloudes thou framest into thy chariets / carryed with y swyft wynges of the wynde.

Thou makest y wyndes thy messengers / and y flames of fyre to be thy ministres.

Psal. 104. Benedic the. ii. 159

Thou hast layd y erthe vpon her owne fast foundation / so y she shal neuer fal / nor reie.

Thou hast wrapped her in with y sea as it were with hyr vesture.  
And euen when ouer y mounteis y waters ascende: yet at thi rebukinge thei flee: at y noise of thi thondringe thei fall downe.

Then y hilles are sene a lofte / and y dales beneth in their place which thou hast apointed them

Thou hast limited y waters their boundes which thei maye not passe / nether yet turne agayne to ouerflowe y erthe.

Thou leddest forth y springes in y dales / which go thozowe betwene y hilles.

To geue drinke vnto al thy beastes of y felde / y y wyld asses my.



Psal. 104. Benedic the. ii.  
ght breke their thirste.

Above in the hilles the fowles off  
the ayer haue their habitacions: &  
singe out of the thik braunches.

Thou waterest the hilles fro thy  
highe places / through thi diligent  
worke the erth is replenished wi  
th yearly increase.

Thou bringest forth grasse for ca  
tel / and herbes to serue man

Out of the erth thou bringest for  
th both fode to sustayne and refr  
esche man: wyne to make glad mā  
nis herte / and oyle to make him a  
mery chere.

The trees are made fatte off thy  
lordeship / and also the Cedres off  
Libanus which thou hast planted

That the fowles mought ther ne  
stle / as is the furtre an house for  
the stozke.

Psal. 104. Benedic the. ii. 180

That the highe hilles mighte be  
soucour for the hartis / and the roc  
kes a refuge for the kones.

Thou hast made y mone to wepe  
and wanse / the sun knoweth his  
downfallinge.

Than bringest thou yn derkenes  
to make the night / in y which all  
y beaustis of y forrestis crepe forth.  
As y ydge lyds rovinge for their  
proye / to seke their meat apoynted  
them of god.

But the sun arysinge / thei conua  
ye them self yn agayne / and leye  
them downe in their dennes.

And then cometh forth man vnto  
his worke / and to tyl his lande vnto  
tyl eueninge.

O how grete ar thy workis o lor  
de: which al so wysely thou hast  
made / right ful is y erth of thi go  
des.

Psal. 104. Benedicthe. ii.  
ght breke their thirste.

Above in the hilles the foules off  
the ayer haue their habitacions: &  
singe out of the thik braunches.

Thou waterest the hilles fro thy  
highe places / through thi diligent  
worke the erth is replenished wi  
th yearly increase.

Thou bringest forth grasse for ca  
tel / and herbes to serue man

Out of the erth thou bringest for  
th both fode to sustayne and refr  
esche man: wyne to make glad mā  
nis herte / and oyle to make him a  
mery chere.

The trees are made fatte off thy  
lordeship / and also the Cedres off  
Libanus which thou hast planted

That the foules mought ther ne  
stle / as is the furre an house for  
the stork.

Psal. 104. Benedicthe. ii. 180  
That the highe hilles mighte be  
sougour for the hartis / and the roc  
kes a refuge for the kones.

Thou hast made y mone to wepe  
and wanse / the sun knoweth his  
downfallinge.

Than bringest thou yn derkenes  
to make the night / in y which all  
y beastes of y forestis crepe forth.  
As y ydge lydes rolinge for their  
proye / to seke their meat apoynted  
them of god.

But the sun arysinge / thei conua  
ye them self yn agayne / and leye  
them downe in their dennes.

And then cometh forth man vnto  
his worke / and to tyl his lande vnto  
tyl eueninge.

O how grete ar thy workis o lor  
de: which al so wysely thou hast  
made / right ful is y erth of thi goo  
des.

Psalm. 104. Benedicthe. ii.  
The sea also is grete and wyde e-  
uery wayes/ wheryn are thinges  
crepinge innumerable / as fische  
and beastes/ some smal and some  
excedinge grete.

Wherupon sayle the shippes/ &  
there is the gret whalefische wh-  
om thou hast made to mocke and  
playe therein.

All these creatures depende vpon  
y/ y thou shuldest geue them their  
meat at their tyme.

For/ thou geuinge it them/ thei ta-  
ke it: and thou openinge thy han-  
de/ thei are wel satisfied.

But thou/ hydinge thy face / they  
are sorrowful: and thou takinge a-  
waye their breath/ thei are but dead  
and turned into the erthe y they  
came of.

And agayn/ whē thou puttest for

Psalm. 104. Benedicthe. ii. 161  
th thy brethren/ anon there are thin-  
ges created agene: and thus thou  
renewest the face of the erthe.

The glorious maiesty of the lor-  
de mought raigne for euer/ the lor-  
de mought reioyse in his workis.  
At whose loke the erth trembleth  
at whose touchynge the hilles  
smoke.

I shal singe vnto y lord whyle  
I lyue/ whyle I haue my beyng  
I shal singe vnto my god.

My prayer be plesaunt befoze hi:  
for I reioyse in the lorde.

Sinners mought be consumed out  
of the erthe/ and the vngodly ne-  
uermore to be sene : But thou / oh  
my soule/ prayse thou the lorde.

Hallelu ia.

In this psalme/ we be taught the  
providēcc of god/ and how father



**Psal. 105. Confitemini y. i.**  
ly he tendreth the faithful.

**T**hanke ye the lord/magni-  
fie his name: & preche his  
wonderfull counsels to  
the peple.

Synge and make melody vnto hi  
comon together vpon his clere ac-  
tis.

Prayse his holy name / the hertis  
of the sekere of the lord mought  
reioyse.

Seke ye the lord incessantly / se-  
ke his presence and cease not.

Remember his grete deadis and  
miracles which he hath done / and  
also his iugements which he pro-  
nounced with his mouth.

Whye sead of Abraham his seru-  
ants: oh childre of Jacob his chose  
It is he y is y lord our god / wh-

**Psal. 105. Confitemini y. i. 162**  
of ensamples are knowe throu-  
ghe al the worlde.

He neuer forgeteth his couenant  
and promyse which he hath shew-  
de vnto infinite generacions:

Euen the same couenant whiche  
he smote with Abraham / and his  
holy othe made vnto Isaac:

Whiche he decreed for a lawe wi-  
th Jacob: and confirmed it with  
Israel into a perpetual testamēt.  
Saynge: vnto the shal I geue the  
londe of Canaan / to be the lot off  
thy heretage.

When they were yet but fewe in  
nounge / & strangers therin.

Boynge from nation to nation / fro  
one kingdome to another peple.  
yet suffered he noman to hurte th-  
em / but chastened euen kinges for  
their plesure.

Psal. 105. Confitemini y. i.  
Saynge: touche not my anoynted  
and vnto my prophets/se that ye  
do no harme.

After this when he had called a  
famine vpon y lande / and broken  
al their sustinance.

Then sent he before them a man/  
euen Joseph/which was solde to  
be a bond seruant.

Whose fetter were sore bounde wi  
th fetters/a barre of yerne went o  
uer his breste.

But by counsel of y lord was he  
thus proued/vntyl the tyme y he  
had set/shuld come.

And then sent y kinge comman  
dinge him to be losed: y prince off  
y peple commanded him to be de  
liuered.

And made him ruler of his house  
and lord ouer al his goodis.

Psal. 105. Confitemini y. i. 163  
That he shulde enstructe his no  
bles at his plesure/ & teche his sa  
ge rulers prudence.

And at laste came Israel also into  
Egypt/and Jacob became a stran  
ger in y lande of Ham.

And y lord increased his peple  
there so gretly/y thei were at last  
stronger then their aduersaries

And then the egipcions hertes cha  
ged/they persecuted his peple/as  
sought occasions deceitfully to tr  
appe his seruants.

Wherfore he sent Moses his ser  
uant/and Aaron his chosen.

And gaue them power to shewe  
wondres/ & to do miracles in y la  
de of Ham.

He casted derkenes vpon them/ &  
it was midnight ouer al/for it cou  
de not auoyd his commandment.

v. iii.

**Psal. 105. Confitemini v. i.**  
He turned their waters into blo-  
de/and killed their fische.

Their land crewiled ful of frogs/  
gis/yea and that euen in the kyn-  
ges preney chambers.

He commaunded it/and anon the-  
re came forth swarmes off al ma-  
ner flies/gnattis/and luse/were  
in al their coostis.

For showers of rayne/ he gaue th-  
em hyle stormes/ and lightnin-  
ges into their lande.

Wherewith he smote their bynes  
and figtrees/and blasted their tre-  
es through out al their coostis

At his worde/there were present  
Venomese hot flies/ and caterpy-  
lers innumerable.

And eit vp al that grene was in  
their lande/and deuoured al th-  
eir frute.

**Psal. 105. Confitemini v. i. 164**  
Also he smote euery first begotens  
in their sonde/euen their cheif th-  
inges of al their labour.

And at laste he led them forth wi-  
th siluer and golde/ nether was  
there any syke in al their tribes.

Egipt was glad of their goynge  
forth: for thei begane to be astryd  
of them.

And here/ y<sup>e</sup> lorde stretched the forth  
a cloude to shadewe the/ & mi-  
nistred fier to lighte the by night

Whē thei asked it/ he sent the gr-  
ete plētye of quailles/ & filled the-  
with fode sent down out of y<sup>e</sup>ayer

He opened the rocke/ and there flo-  
wed forth waters and made them  
ryuers in the drye deserte.

And al because he wolde not for-  
gete y<sup>e</sup> sacramēt of his holy pro-  
mise made to Abrahā his seruāt.

¶.iiii.



Psalm. 106. Confitemini v. ii  
He led forth therfore his peple wi  
th grete gladnes / & his chosen wi  
th grete ioye.

And deliuered them v. p. prouinces  
of the gentyles / and whatsoeuer v.  
peple had goten with their labour  
they now possessed it.

To the intent thei shulde obserue  
his iuste plesures / and kepe dili  
gently his lawe.

Hallelu ia.

**T**his psalme is a thankis geu  
ge for the olde benefites of god / and  
an obtaininge of gods fauour.

Hallelu ia.

**G**ue ye thankis vnto v. lor  
de / for he is euermore benig  
ne and merciful.

Who maye worthely treate his  
noble actis / and preche his ful pr  
ayse :

Psalm. 106. Confitemini v. ii. 165  
Oh how blessed be they that ob  
serue equite / and do right at al ty  
me.

Remember Be lorde for thy graci  
ouse goodnes toward thy peple : &  
by syte Be with thy sauinge helth  
That thy electe myght see thy go  
odnes / y. thy folke myght be glad  
& thy nowne peculiate peple mig  
ht clap their handis for ioye.

We haue offended with out fath  
ers / we be sinners and haue done  
wykedly.

Our fathers yet in Egipte consy  
dered not thy meruelouse actis / th  
ey regarded not thi grete goodnes  
but rebelled euen at the red sea.

But yet the lorde saued them for  
his names sake / to declare his al  
myghty power.

For anon as he rebuked y. red sea

Psalm. 106 Confitemini y. ii  
it was dzyed bp/ and he led them  
ouer throughe the depeth as thro  
ughe the dzye lande.

He delyuered them from the han  
de of their haters/ & preserved the  
from the power of their enymes.  
The waters ouerwhelmed their  
aduersaries: so that not one of the  
em remayned.

And then they beleued his word.  
is/ & sung him y glozious songe  
But full sone after forgote they  
his workis/ nether wolde thei abi  
de his plesure.

And they offended him with the  
eir impacient desiers in the deser  
te/ they prouoked god vnto anger  
in the wildernes.

And yet he gaue them their desier  
and did put awaye their penurye  
of which it yoked them so sore.

Psalm. 106 Confitemini y. ii. 166  
Then thei angred Moses in the  
intentis / and enuyed Aron y lord.  
is holy man.

But the grounde gaped and swa  
lowed yn Dathan/ and closed ouer  
the churche of Abiram:

fier first kindled and set vpon the  
eir congregacion/ and many off y  
vngodly bent bp.

Thei had also made them a calfe  
in horeb/ and fildowne before the  
grauen image.

And thei casted away their glozy  
for y image of a calfe eating haye  
forgetinge god their sauiour/ wh  
ich had done so grete thinges in  
Egipte.

So grete miracles in the lode of  
ba/ so dreadful thigis in y red sea  
Wherefore the lorde had decreed  
to destroy the/ had not Moses his

Psalm. 106. Confitemini .ii.  
electe man stept forth in y article  
into his presence to sustayne and  
beare his fure/ lest he shulde ha-  
ue casten them awaye.

Duer this yet despysed thei some  
tyme y desirable londe/in so mi-  
che that thei wolde not beleue his  
wordis.

Then they murmured and swel-  
led in their tabernacles/nether w-  
olde they obey the commandemēt  
of the lorde.

Wherfore he lifted up his hande  
agenste them/to haue smyten thes  
downe in y deserte.

To disperse their seed into amon-  
ge y gentils:and to scater them a-  
monge y haithen.

Besyd this thei maryed the sel-  
ues vnto Baal peoz/ & eite y sacri-  
fices offred to dead stockis.

Psalm. 106. Confitemini .ii. 167  
And thus they offended him w-  
their owne inuencions/ wherfore  
the pestelence fell yn vpon them.  
Then was Pinhas the auenger  
anon present: and the pestelence  
swaged.

Which thinge was reckened him  
for a good dede/ for euermore and  
ge his posterite.

Thei yet exasperated him at the  
waters of stryfe/which thigema-  
de Moses to be punysched for th-  
eir sakis.

for they so angred y spirit of god  
that he spake it playnly with hys  
lappes.

That they shulde not clene caste  
out the gentyls / whome the Lor-  
de had promysed them to plucke  
vpp.

Wherfore they were mengled w-



psal. 106 Confitemini v. ii.  
th the gentils / and lerned the wor-  
kis of them.

And thei worshiped their images  
which brought the to their fall:  
As to slay their owne sonnes and  
daughters / and offere thes vp vnto  
to deuils

To shed the innocent blode of th-  
eir owne sones and daughters / wh-  
om thei offred vnto the images of  
the Canaanites / pollutige the erth  
with their blode.

And that they their selues shulde  
also be prophaned & polluted wi-  
th their own workis / playnge the  
harlettis with their own deuises  
and inuencions.

Then the lordis wrath was set  
on fur against his peple / and he ab-  
horred his heretage.

He gaue them vp into the power

A gre  
uouse  
fal fr-  
om  
God  
their  
glory.

psal. 106 Confitemini v. ii. 128  
of the gentils / and they y hated  
them were their lordis.

Their enymes oppressed them /  
they were subiectis vnto them  
Often tymes he deliuered them /  
and thei as ofte rebelled with th-  
eir owne deuises / for their owne  
sinnes therfore wer thei oppressed  
But yet when he behelde their di-  
stresse / and herde their complaints  
He remembred his covenant with  
them / & for his grete infinite mer-  
cy he pytied them.

And gaue them fauour withe all  
that had taken them .

Save vs lord our god / and gath-  
er vs out of the gentils / that we  
might looue thy holy name & pre-  
che thy glory .

Praised be the lord our god of Israel  
from euer into everlastinge / and

Psal. 107. Confitemini y. iii.  
al peple mought saye Amen  
Halleluya.

¶ Thankis for the benefits of the  
prouidence of god.

**G**ue ye thankis vnto the lor  
de: for he is euermore mylde  
and merciful.

Let them geue thankis which are  
redemed off the lorde/ye and th  
at euen from the power off theyr  
enymes.

And hath gathered thez from the  
gentile/ frome the este and weste/  
from the north and south.

When they wandred in the wil  
dernes in a waye not troden / fin  
dinge no cyte to reste in.

So hongry and thirsty that their  
lyues fayled them:

Thei cryed vnto the lorde in their  
distresse/ and he delyuered the out

Psal. 107 Confitemini y. iii. 169.  
of their anyte.

And brought them into the right  
waye/ that they myght come vnto  
the cyte which thei shulde inha  
bite.

Let them therfore prayse the goo  
dnes of the lorde/ and his clere wo  
orkis shewed vnto the childerne  
of men.

For he satisfieth the hongry sou  
le/ and the thirstye he filleth right  
well.

For when they sate in derknes as  
shadow of deth/ beinge bounde &  
greued with yerne:

Because they had cast awaye the  
commandmentis of god/ and pro  
uoked the mynde of the most hy  
ghest.

When he had brought their her  
tis ful lowe with the labour/ when

Psalm. 107. Confitemini.

they laye noman to helpe the Sp.  
Thei cryed vnto the lord in their  
affliccion / and he delyuered them  
from their distresse.

He led the forth of the derkenes  
of that deadly shadew / and broke  
of their bondis.

Let them therfore prayse the go-  
odnes of the Lord / and his clere  
actis done vnto the chylde of  
men.

For it is he that brake the brason  
gates / and smote the barres of yer-  
ne in sonde.

For when the bruyse had gone  
a widge waye / and shuld be scour-  
ged for their own wykednes.

And when their appetyte abhor-  
red al naner meat / and thei were  
now euen at dethe doze.

Psalm. 107. Confitemini. 170

Thei cryed vnto the Lord in the-  
ir angyt / and he delyuered the out  
of their distresse.

He sent his rightwoyse one / and  
healed them / and delyuered them  
from their dethe.

Let the therfore prayse the good-  
nes of the Lord / and his woun-  
drese deadis done vnto the chyl-  
dery of men.

And offre him Sp the sacrifice of  
thankis / and preche his workis  
ioyously.

Who so clyme the seas with ship-  
pe: and expede their busynes on  
the sea.

Thei know the workis of the Lord  
and his meruelous actis whi-  
che he dothe in the depth.

For at his commandement the  
wynde stormes aryse / and lyfte



Psalm. 107. Confitemini y. iii.  
By his waues.

Now are they lyfted By Vnto hea-  
uen/anone are they downe as depe  
as hel/whiche perel Bevyeth their  
myndes soze.

They reele and stagger lyke dron-  
ken men/and are all at their wita-  
tes ende :

But when they crye Vnto the Lord  
in their angert/he deliuereth them  
from their distresse.

He ceaseth the tempest/and bring-  
geth in the calme after that he  
hath swaged the swellinge wa-  
ues .

And then they reioyse for their qui-  
etnes geuen them agen/ and este-  
sone he bringeth them Vnto their  
desyred hauey.

Let them therfore praise the good-  
nes of the Lord/and extol his w-

Psalm. 107 Confitemini y. iii. 171  
oundreful workis done for the ch-  
ildzen of men.

Let them extol him in the congre-  
gacion of the peple /and prayse hi  
in the presence of the elders:

Whiche turneth ryuers into drye  
londe/and the Baynes of quyke sp-  
ringes into thirstye sande.

He maketh the fatte and fruteful  
region al barayn/for the malice of  
the dwellers thereyn.

Whiche contrarywyse also tur-  
neth the drye deserte into swete  
waters : and the drye stouburne  
clottes into lyuely fountains

And setteth there the hongrye to  
bylde them cytes to dwel in:

To sowe the feldis/and plant By-  
nyardes /whiche mought yilde them  
their yearly encrease.

He nouresseth and encreseth them  
y. iii.

Psal. 107. Confitemini.  
em exceedingly/ and suffereth no  
their cattell to minishe.

But when he minissheth and ma-  
keth them ful poore and lowe/ by  
Violence / affliction and sorowe.  
When he casteth the bonde to the  
rulers for a prey/ when he ledeth  
them al aboute by Bayne and by  
yd placis where is no waye.

yet at last he easeth the poore from  
his heuye nede/ and geueth him  
an howsholde lyke a flocke of  
shepe.

These thinges mought the iust  
beholde/ and be glad/ and let eu-  
ry maliciouse stop his mouth.

Who so euer thou be and art wy-  
se/ marke thou well these thinges  
that the benefits of god might be  
knowne.

Psal. 108. Paratum cor. 172

A prayer vnto God agens the vn-  
godly enemies/ and for tranquillite  
and peace.

**M**y mynde is ful bente (oh  
god) both to synge and  
playe thy prayse with al  
my herte.

A wake thou my lute/ and my har-  
pe to/ that I mought begynne spe-  
de by a none.

And prayse the amonge the pe-  
ple of Iorde/ and looue the amonge  
the gentyle.

Because thy goodnes is hygher  
then the heuens / and thy tru-  
the and faithfulness is aboue the  
cloudes.

Be thou exalted aboue heuens  
oh God/ and aboue al the erthe in  
thy maiestye.

y. iiii.

Psal. 108. Paratum cor.

That thi dere beloued mought be  
delyuerd: saue with thy right han  
de and helpe.

God promysed it by his owne ho  
lynes (which thinge the mean re  
ason is my felicity) saynge that I  
shuld diuide vnto my self Riches/  
and the bale of Suchoth shuld I  
meat oute.

Balaad is myne/Manasse is my  
ne Ephraim is my cheif strength  
and Iuda is my leder.

Moab is my special potte/ vnto  
Idumea shal I stretch forth my  
shooes/ vpon Palestyne wil I blo  
we vpon trompets.

But who is it that ledeth me for  
th vnto these defenced cytes: who  
directeth me vnto Idumea?

Is it not thou (o god) which hast  
repelled vs as woldest not go for

Psal. 109 Deus laudem. 173

the with our hoste:

And tokest awaye oure helpe at  
oure moste needful Bayne therfo  
re is the helthe and helpe whiche  
is hoped for/of men.

In god therfore shal we rekeu ou  
re present Victory/ for it is he that  
tredeth downe oure aduersaries.

In this psalme is contayned the  
vengeaunce of god agens the per  
suers of his worde/ and thankes be  
geuen him for oure delyuerance &  
their confusion.



Q god my gloze/ dis  
emble not.

For the mouth of the  
vngodly/ and the mou  
th of the deceptful are openned a  
gens me/ and with a lyinge tong  
ue they speke agens me.

They circumuent me with tales



Psal. 109. Deus laudem.  
forged of odious malice/ and la-  
ye agens te me with out a cause.  
For my intire loue/they were clea-  
re agens te me/and that euē whi-  
le I prayd for them

Thus they requyted me hurte for  
my good doyng / and hated for  
my loue.

Set some cruel tyraunt vpo him  
to be his master / and set his eni-  
mye at his right hande.

Whē he is presented in iugmēt  
let him be condēpned/and let his  
owne defence make his cryme mo-  
re greuous.

Let his tyme be shorte/ and ano-  
ther redy to take his office.

Let his chylberne be soucourlesse  
and his wyfe destitute al helpe.

Let his chylberne be runagates/  
beggars/sekig their meat in their

Psal. 109. Deus laudem. 174  
harde exile.

Let the extorcioner laye hand vpo  
al his goodis/ & his enymye pluk  
awaye his laboures.

Let there be none to pytie him nor  
none to fauour his fatherlesse.

Let dethe make an ende of his ys-  
swe/so that in the next generaciō  
is name be clene extincte.

But as for the grete synnes of  
his father/let them be by tale tol-  
be before the lorde / and let not  
the synnes of his mother be for-  
gotten.

Let thē be euer present before the  
lorde/but as for a memorial of si-  
che mē/let it be plucked clene out  
of the erthe.

Because he neuer remembred to  
do mercie /but persecuted the de-  
fecte man / redye to kyl the pore

Psal. 109. Deus laudem  
sorrowful in herte.

He loued execrable cursinge / let  
it therfore fall vpon him selfe: he  
neuer sought fauour / let it therfo-  
re be farre from him.

He wrapt him selfe in execration  
as in his clothinge / let it therfore  
pearse thoruowe hym lyke water /  
and synke into his bones like oyle  
Let it cleue vpon him lyke his clo-  
ke wherewith he is koured / and  
sit to his sydis lyke his girdle w.  
here with he is euer girt

Let this worke chaunce to myne  
enymes from the lorde / and vpon  
them that perniciously conspire  
my dethe.

But thou lorde God deale other-  
wyse with me / for thy names sake  
for by thy mercy art thou redy to  
delyuer me.

Psal. 109 Deus laudem 175  
for I am a poore afflicted abiecte /  
and my hert is wounded with yn-  
me.

I go forth lyke the eueninge sha-  
dow / and am taken awaye lyke y  
locustes.

My knees folde vnder me for fa-  
yntnes and sorrowe / and my flesshe  
is so dyled v / that ther is no moy-  
stenes left in me.

I am made a reuylinge stok for th-  
em when thei see me / thei shake th-  
eir headis at me.

Helpe me lorde my God and saue  
me for thy mercyable goodnes.

That thei might knowe this same  
to be thy hande / and that thou ha-  
ste done it.

Let them curse blasphemously / so  
that thou beist benigne and ietle  
vnto me: let them ryse agenste me

psal. 110. Dixit Dominus.  
and be confounded / But thi seruāt  
shal be glad.

Let my aduersaries be cled with  
ignominy as shame / and be koue  
red with their owne confusion as  
with a cloke.

I shal as intyerlye as I can speke  
forth thanks vnto the lord / and  
in the mys multitude loue him.

For it is he that standeth at the  
right hande of the poore afflicte: to  
deliuer him from his condemp  
ners.

A prophesy of the birth of cry  
ste / and of his kingdom both here  
in his chirche / and also in heuen.

**T**he lord seid vnto my lord  
sitte thou on my right han  
de / vntyl I make thyn enemy  
myr thy fote stole.

psal. 110. Dixit Dominus. 178  
The septre of thy power / the lord  
shal sende it forth from zion  
that thou mightst be emperour in  
the myddes of thyn enemies.

In the daye of thy triumphe / thy  
peple shal bring forth their wel  
willing oblations with an holy  
pompe: for the dewe of thy nati  
uite is spronge out of the wombe  
of the morninge.

The lord hath sworne / and it  
shal not repēt him: Thou art the  
preiste for euer after the rite of  
Melchisedek.

The lord is present at thy right  
hande / whiche when he is angrie  
he smyteth euen the kinges  
He taketh vengeance vpon the ge  
tyles / and filleth all with their ka  
riss and smyteth the head of the  
hole worlde.



Psalm. III. Confitebor tibi do.  
In his iourney shal he drinke off  
theryuer/and then shal he lyst vp  
his head.

Prayse ye the lord.

This psalm is a prayse & than  
kis geuinge.

**I**shal prayse the lord with  
al my herte/both priuately  
with his faithful / and also  
in the hole congregacion.

Grete are the workis of the lord  
and gretely desyred of al that em  
brase them.

His work is worthy laude & glo  
rye/and his rightwisnes endure  
th for euer.

He hath so done his woundrefull  
cleare actis / that they be worthy  
to be remembred: mylde and mer  
cyful is the lord.

He geueth meat to them that fear

Psalm. III. Confitebor tibi. 177  
him/remembre for euer his co  
uenant.

The betw and strength of his  
dedis he shewed vnto his peple/  
when he gaue them the possessiōs  
of the gentyls.

The workis of his handis ar fer  
me and right/faste and true ar al  
his precepts.

Confirmed into euery age/as thin  
gis decreed and set vpon trothe  
and equite.

Redempcion hathe he sent vnto  
his peple/ he hath commaunded  
his couenant to stand for euer:  
holy and reuerent is his name.

The head of wysdom is the fear  
of the lord/oh right and hole  
mynd which moderath hir wur  
kis aftir him/ the prayse of them  
shal endure for euer. Halleluia.

Psal. 112. Beatus Vir

¶ Constancye of mynde/ and necessary substance neuer faile the good man.



Blessed man that feareth god/ and about all thinges delighteth yn his precepts.

Mighty is his posterite in yertis the familie of the rightwysse is blessed.

Honour and riches are in the house of sicke a man/ and his rightwysnes abyseth for ever.

In derkenes / the sonne and light wil springe and shyne vpon y rightwysse/ he is mercyful mylde & iuste.

Plesaunt & profitable is the man that hath compassion & lendeth: which also waye his wordis with iugement.

Psal. 112. Beatus Vir 178

for he abyseth euer one bnmoued: the memorial of the iuste endureth euer.

At euell tydinges he fereth not/ for ferme and fast is his hert by faith in the lord.

So constant is his hert that he drecabeth not/ vntyll he se the fall off his enymes.

He deuisseth and geueth vnto the pore/ his iustice endureth for euer his victoriouse power shalbe gloriously exalted.

Which thing is al/ the vngodlye beholdinge/ he shal frete himselfe with inuye/ grinne and whett his tethe/ and be consumed: & the desier of the vngodly shalbe frustrate. Halleluia.

¶ God is prayesd here for his almightynges.

Psal. 113. Laudate pueri.



Daue ye o seruants of  
the Lorde/loane the na-  
me of the Lorde.

Praysed be the name of  
the Lorde/from hence forth for e-  
uermore.

From the sone ryfing vnto the  
downe falling/loaued be the na-  
me of the Lorde.

The Lorde is excellent highe ab-  
oue al nacions / and his glozve  
a boue the heuens.

Who is to be compared vnto the  
Lorde our God: which hath seie-  
led himself to dwell so hyghe/and  
yet so humbly himselfe agene/  
that he wil beholde what so euer  
is in heuen and erthe.

He lyfted vp the nedye one out of  
the duſte: and erectith the poze out  
of the donghil.

Psal. 113. In exitu Israel. 179  
To set him amonge the rulers/  
euen amonge the Princes of his  
peple.

He maketh y Barayn/to be a glad  
mother of the householde/at ho-  
me amonge hir children. Prayse  
ye the Lorde.

A prayse with thankes where yn  
the hope of the faithfull is confirmed

**W**hen Israel shulde come  
forth out of Egypt/and y  
house of Jacob from that  
straunge peple.

Thou wast (oh god) reuerent ho-  
lye vnto Iuda/ and vnto Israel  
their mighty emperor.

Which when the sea had espied/  
she did flee: and Iordane gaue bak  
The mountains skipt lyke ram-  
mes/and the little hill toppes lyke  
lombes.



Psal. 114. **D**on nobis Domi.  
 What ailed y (oh sea) to flee? & thou  
 iordane whi wentest thou back?  
 What made ye / you mountains  
 to leape lyke wethers: and ye hil-  
 les to playe like lombes?  
 At the presence of the lord thou  
 tremblest oh erthe / especially at  
 the presence of the god of Jacob.  
 Which tourneth the stone into  
 a ponde of water / and the stonney  
 rocke into a plentiuouse springe.  
 ¶ The psal. folowing is a distin-  
 cte psal. after the Hebrews. & c.  
**N**ot vnto vs lord / not vnto  
 vs / but vnto thy name geue  
 thou the glory of thy goodnes ad  
 trouthe shewd for vs.  
 Let not y getyles saye: where now  
 (I beseeche you) is their God?  
 Wher our god is he y is in heuē / &  
 disposeth al thigis accordig to his  
 But these men is ima. (godly wil

Psal. 114. **D**on nobis Domi. 180  
 ges ar but syluer & golde / euē the  
 wurkis of mennis handis.  
 Thei haue mouthes & speke not /  
 thei haue eyes and se not.  
 Eares haue thei and hear not / no-  
 ses and smell not.  
 Handes haue thei and handle not /  
 fete and go not / nor tēpere thei no  
 voice with thei throte.  
 Lyke are thei vnto those / y make  
 the: & vnto those y truste in the.  
 But thou o Israel / truste in y lord  
 he: for it is he y is thy helper & de-  
 fender my family of Aarō (fender  
 truste ye in y lord: for he is your  
 helper and defender.  
 ye y worship y lord / truste in y  
 lord / for it is he y is your helper  
 The lord might re. (and defende  
 member vs / & take vs vp into his car-  
 re / he might noure us vp y house  
 3.iii.

psal. 114. Non nobis Do.  
of Israel/ and encrease the house  
of Aaron.

He mought blesse them that fere  
the lord/ bothe yonge and olde.

The Lord mought encrease/ bo-  
the you and your chyldean.

For ye ar the holy faithful of  
the lord/ which hath made heuē and  
erthe

All the whol heuens ar the lordis  
but the erth hath he geuen to the  
chyldean of men.

The dead looue the not of the lord:  
nor none of them that be gone a  
waye forgotten.

But we wil prayse the lord/ fro  
hence forth into euerlastinge.  
Halleluia.

¶ A thankis geuinge for delyuera-  
ce out of grete anyt and distresse.

psal. 115. Dilexi. 181

**M**y mynde is wel eased and  
at reste/ for the lord hath  
heard the voyce of my  
prayer.

He listened vnto me/ when I cry-  
ed in my grete perel.

Ropes of dethe had compassed me  
yn/ and hell y distresses had inuol-  
ued me: I was fallen into afflic-  
cion and sorowe.

But when I called vpon the na-  
me of the lord/ sayng/ lord I  
praye the delyuer my soule.

(For mylde and iuste is the lord/  
and our merciful god.

The lord is the keper of the po-  
re humble/ and I was destitute  
all helpe) then he saued me.

Tourne the therfore (my soule)  
into thy reste/ for y lord hath ge-  
uen the thy askinge.



Psal. 116. Credidi propte.  
Thou verely hast deliuered my  
soule from deth: myne eyes from  
tearis/and my fete from slydinge.  
That I might walke right before  
the Lorde/amonge the lyuinge.

The psal. folowing is al one in  
number with the former / wis  
the the Hebrewes.

**W**hen it was y<sup>e</sup> I sayd/  
when I spake in my be  
hement afflictio<sup>n</sup>/when  
I sayd in my traunce:

Every man is a lyar.

But what shal I requyte the Lorde  
for al his benefits geuen me?  
For I receyued y<sup>e</sup> holsome cup  
pe/when I had called vpon the  
name of the Lorde.

Wherefore I shal paye my vowes  
vnto y<sup>e</sup> Lorde/before al his peple:  
right precious in y<sup>e</sup> eyes of y<sup>e</sup> Lorde.

Psal. 117. Lausate Domi. 182  
He is the deth of his faithful.

I thake the Lorde: that thou hast  
broken the bondis of me thi ser  
uant/of me thy servant and the  
chylde of thy hande mayden.

Wherefore I slaye vnto the offe  
rance of prayse/and I magnifye  
thy name oh Lorde.

My promises shal I paye vnto  
the Lorde/before al his peple in  
the fore courte of the house of the  
Lorde/euen in the middis of Jeru  
salem. Halleluia.

Here it is prophesied of the cal  
lyng of the gentyles/by the mercy  
of God.

**P**raise ye the Lorde all gen  
tyles: loave him also all pe  
ple.

For his merciable goosnes is en  
creased more & more towars vs:



Psal. 118. Confitemini the. iiii.  
his faithfulness indewerth for  
euer. Halleluia.

Al thankis geuing openly for de-  
liuerance from our aduersaryes. &c.

**I** Banke ye the Lorde / for his  
euerlastinge goodnes and  
mercy.

Let Israel preche forth his euer-  
lastinge goodnes.

The family of Aron also mought  
preche his perpetual goodnes /

Whoso fere the Lorde / let thez pre-  
che his goodnes euerlastinge.

Out of my greuouse distresse cal-  
led I vpon the Lorde / & the Lorde  
herde me / and did set me at liber-  
tye.

The Lorde is with me / I shal not  
fere what soeuer man / maye do  
to me.

The Lorde is mi helper / wherfore

Psal. 118. Confite. y. iiii. 183

I set nought by my enimes.

Beter is it to truste in the Lorde /  
then in princes.

Let al nations stande aboute me /  
and yet in the name of the Lorde  
shal I destroye them.

Let them compasse & close me yn:  
and yet in the Lordis name shal I  
slaye them.

Let them fle aboute me lyke bees /  
and enforce to consume me lyke  
fyre the thornes / and yet in the na-  
me of the Lorde shal I baynques-  
se them.

Let them caste me down with ne-  
uer so grete violence: and yet the  
Lorde wil helpe me.

The strength and substance of  
dyte of my songe is the Lorde: & he  
himselpe is my helthe.

The noyse of mirth and helthe

**Psal. 118. Confitemini .v. iiii.**  
is in the tabernacles of the iuste:  
for the right hande of the lord hath  
gotten the victory.  
The most high right hande of  
the lord / the right hande of the lord  
obtaineth the triumphe.  
Oh woulde god I might not dye /  
but lyue: that I might magnifye  
the workis of the lord.  
Let the lord correk and chastyse  
me / but not deliuer me to deth.  
Open me the gate of rightwisnes  
that I might go thorow it / and  
loue the lord.  
For this is the gate of the lord:  
the right wyse go in thorow it.  
I thanke the / for thou hast herde  
me: and arte become my sauinge  
helth.  
The stone which the builders reie-  
cted; is couched to close vp the top

**Psal. 118 Confite. the. iiii. 184**  
pe of the corner pinnacle.  
And this is done thorow the lord:  
and it is a miracle in our eyes.  
This is the daye which the lord  
hath made / let vs be mery and re-  
ioyse there in.  
Haue vs lord we beseeche the / let  
al thinges now prosper / lord we  
praye the.  
Oh blessed that he is / which is co-  
me in the name off the lord / we  
maye wel reke you happy & w-  
yssh you good luk which ar in the  
house of the lord.  
The lord god mought shyne vpon  
vs: or nowen ye this fest daye w-  
ith bowes and flowers / euen vpp  
vnto the corners of the auter.  
Thou art my god / and I thanke  
the / thou art my god / whom I ex-  
toll.

Psal. 119. Beati immaculati.

Thanke ye the lord for his euer  
lasting goodnes and mercye.

This psal. declareth how Bayn  
at the wordis/studye/and doctryne  
of men/and agene how fruteful  
and godly is the doctryne & waye  
of the lord/and how feruent the  
faithful mynde is in the desyer of  
goddis worde onely.

Aleph

**B**lessed innocents/whi  
che walke in y waye and  
lawe of the lord.

Blessed ar they that kepe his testi  
monyes/& seke him Benefaynedly.

Whiche committe no wikednes/  
but go in his wayes.

For thou commandist straightly:  
nothing to be so diligently obser  
ued as thy commandements.

Wolde god that hitherto my ste  
pes wolde stretch/as to obserue  
thy ordinances.

Psal. 119. Berti imma. 185

For so shuld I not beshamed/spe  
cially while I am attente vnto al  
thy precepts.

I shal magnifye the with al my  
hole herte/if thou techest me the  
forme of thy rightwysmaking.

I shal kepe thy ordinances/for sa  
ke me not I beseeke the at any ty  
me.

**B**y what means els may the  
younge man so wel kepe his Beth  
lyfe pure/as by the obseruinge of  
thy wordis:

With my hole herte therfore shal  
I seke the: but thou seduce me  
not from thy precepts.

In my hert shal I laye vp thy  
wordis: that I might the lesse of  
fende the.

Forde/neuer ynoughc prayscd: te  
che me thy constitucions.

Ala



Psal. 119. Beati immaculati  
That I maye yet with my lippes  
remember all the plesures of thy  
mouth.

That I maye more reioyse in the  
waye of thy promyses / then in in-  
finite riches.

That thi comman... nents might  
be my meditacion: and that I mi-  
ght beholde thy pathe.

That I might delight in thy pre-  
cepts neuer to forgete thy wordes

*gime* **G**raunt me thy seruant to ly-  
ue / that I might obserue thy  
plesures.

Open my eyes that I myght se-  
clerely the miracles which are in  
thy lawe.

I am but a stranger vpon the er-  
th: but yet hyd not thy precepts  
fro me.

For my soule is broken with the

Psal. 119. Beati immacu. 188  
desyer of thy commandmets at al  
tyme.

Thou correctist these execrable  
proude men / which fal frome thy  
precepts.

Delouer me from obprobry & con-  
tempt / that I mayght kepe thy te-  
stimonyes.

For the rulers sit and take coun-  
sel agest me / but thy seruant sit &  
thinketh vpon thy comandemets.  
Thy monycyons are my delight:  
and my senatours.

**M**y soule cleueth faste vnto y<sup>e</sup> Da-  
uid grounde: but yet thou refreshest  
me accordinge to thy worde.

I shal laye open my wayes befo-  
re the: thou therfore hear me and  
teche me thy plesures

Show me y<sup>e</sup> waye of thy comad-  
mets: and I wil espyer thy merue-  
louse dedes. Da. ii

Psal. 119. Beati immacu.

My soule wasteth in me for we-  
tynes: confirme me with thy wor-  
de.

Take from me the waye of lyinge/  
and acoordinge to thy law haue  
mercy on me.

For I haue chosen the pathe of  
truth/thy iuste iugements plea-  
se me.

Let me cleue to thy promises oh  
lorde: that thou confoundest me  
not.

Let me runne in the waye of thy  
commandements: in the whiche  
thou makest me a glad herte.

Be. **T**each me lorde the waye of  
thy precepts: that I might  
kepe it alwayes.

Instruct me to kepe thy lawe/  
to obserue it with al my herte.

Rede me in the pathe of thy com-

Psal. 119. Beati immacu. 187  
mandemens: for they please me.  
Incline my herte vnto thy moni-  
tions: and not vnto auarice.

Auerte my eyes lest they beholde  
any Vanite: and quiken me in thy  
waye.

Set faste vpon thy wordes before  
thy seruant: that they might mo-  
niffhe him of thy fere.

Turne awaye my shame whiche  
I fere: for ful swete ar thy iuge-  
ments.

And as for thy commandemēts/  
I loue them: sustayne me with  
thy merciable goodnes.

**E**t thy benigne fauour fall  
vpon me oh lorde: and thy  
sauing helth to/ acoordinge to thy  
worde. Dau

That I maye answere my reuy-  
lers/ for I truste vnto thy promise

Da. iii.

**Psal. 119. Beati immaculi.**

Let not the worde of trouthe in any  
wyse go fro my mouth/for in thy  
iudgements do I truste

But let me kepe thy lawe perpet-  
uall y thowt al y worlde and yet  
lenger yf there be eny lenger

Let me walke yn sauegarde/for I  
seke thy commandmentes.

Let me reason off thy testymones  
before kynge / and not be confo-  
unded.

Let me delyght in thy precepts/  
which I do loue.

Let me lyft vp my handis vnto thy  
dere beloued precepts / and haue  
thy commandments in my conti-  
nual meditacion.

**Sain** Put thy promyse into y mynde of  
thy seruāt/that thou mightst con-  
firme my hope.

For this is the thinge that confor

**Psal. 119 Beati immaculati. 188**  
teth me in my trouble / it is thy  
worde that reuiuethe me.

The proude contempne me grete-  
ly: but let me not swarue fro thy  
lawe.

I remembre thy everlastinge inge-  
mentes of lord: and I finde gre-  
te solace.

I quake al for fere to se these mys-  
cheuous/which forsake thy doct-  
ryne.

Thy ordinaunces are my songe  
whyle I am here a stranger.

Thy name lord / I remember be-  
night that I might kepe thi lawe  
Braunt me grace/that I might ob-  
serue thi precepts.

**I**orde thou art my lotte / my **Beth**  
mynde is hole bent to kepe  
thi wordis.

I desier thi presence withe all  
**Ala. iiii.**



Psalm. 119. Beati immaculati.  
my herte that thou be merciful to  
me according to thy promise.

Let me consider my wayes/ and re-  
tourne my fete vnto thy testimo-  
nies.

Let me haast without stoppe to ke-  
pe thy commandmentes.

Albeit the bondis of the vngodly  
holde me captiued: yet shal I not  
forget thy lawe.

At midnight do I ryse to prayse  
the/ for thy iuste iugements.

I am felow vnto al that fete the/  
and kepe thy precepts.

O Lord / in whose bountiouse  
goodnes al the erthe floweth / te-  
che me thy commandmentes.

Thet **I** Thou Beneficial o lord / vnto  
thy seruant/ according to  
thy worde.

Goodnes/discipline/and knowle

Psalm. 119 Beati immacu. 189  
ge teche me: for I steke vnto thy  
precepts.

Before I was tamed with afflic-  
cion/ I sinned: but now I will ob-  
serue thy worde.

Naturally thou art good/ for that  
same goodnes therfore teche me  
thy commandmentes.

The proude laye their lyes before  
me: but I shal with al my hert ke-  
pe thy precepts.

Their grosse hert is as harde con-  
geled as a kidney: but yet shal I  
thinke vpon thy lawe.

Happy am I that I was so scour-  
ged/ for thus haue I lerned thi co-  
mandmentes.

Sweeter is it to me y doctryne off  
thy mouth/ then infinite mesure  
of golde or syluer.

**Jos** Psal. 119 Beati immaculati  
Thy handes haue prepared a  
finest bed me: geue me vnder  
standinge to lerne thy precepts.  
That when they se me / that feare  
thee / they might be glad that I  
cleue to thy worde.  
I know it verely lord / that iuste  
ar thy iugements / for euen of thy  
faithfulness thou helpest me.  
Counfort me therfore with the thy  
mercy / accordinge to the promyse  
made to thi seruant.  
Let thy swete mercyes come vnto  
me that I might lyue / for thi law  
is my meditation.  
Let the proude be confounded whi-  
ch deal falsely with me / but let  
me thinke vpon thi precepts  
Let them come into my fauour th  
at feare thee: which also knowe thy  
monitions.

Psal. 119 Beati immaculati. 190  
Let my herte be pure and hole in  
thy preceptes / that I be not sha-  
med.  
My soule is almost lost for the **Laph**  
desier of thy sauunge helthe  
for I truste to thy worde.  
My eyes are almost wasted with  
waitinge for thy worde / saynge:  
when wilt thou counfort me?  
For I am dried vp lyke a bledde  
hanged in the smoke / but yet thy  
precepts forget I not.  
How longe yet shal thy seruāt ly-  
ue: when wilt thou be auenged of  
my persuers?  
For the proude which walke not  
after thy lawe / haue digged vp a  
pitte for me.  
Al thy precepts are true and faith-  
ful: lyars persewe me / helpe thou  
me.

La.  
med

Psalm. 119 Beati immaculati  
Thou hast almost utterly destroyed  
me upon the earth / but yet thy com-  
mandments forsake I not  
Save me a lye for thy goodness /  
that I might kepe the ordinances  
of thy mouth.

**T**hy worde / lord / standeth for  
ever with the heuens.  
And thy trouthe endureth frome  
age to age / as faste as y<sup>e</sup> earth ma-  
de of the.

According to thy ordinance they  
euer abyde / for all thinges serue  
the.

Except thy lawe had bene my co-  
nfort / I had nowe perished in  
my affliction.

I shal therefore neuer forget thi com-  
mandments / for with thes thou  
refresthest me.

I am thine / save thou me / for I see.

Psalm. 119 Beati immaculati. 191  
ke thy precepts.

The vngodly laye awayte to de-  
stroye me / but thy testimonies do  
I consyder.

I see that al thinges created shall  
haue an ende : but thy precept is  
without ende .

**O** how loue I thy lawe : wh<sup>ich</sup>  
like only do I thinke vpon at  
tyme .

Thy commandment made me wy-  
ser then my enymes : for it is euer  
with me.

I am become more prudent then  
al my teachers / for thy statutes are  
my thought .

I passe euen the senatours in wy-  
sedom / because I obserue thy com-  
mandments.

I plucke bak my fete from euery  
yl waye / because I wold kepe thi

Mem



Psal. 119. Beati immaculati.  
wordes.

I go not from thy iugements: for  
thou art my gowde.

Oh how swete ar thy wordis in  
my mouth: thei excede honey in  
my lippes.

I vnderstonde thy precepts / wher  
fore I hate euery lyinge path.

*Any* Thy worde is a lanterne vnto  
my fete, and lighte vnto my  
stepis.

I haue sworne and decreed to kee  
pe thy iuste iugements.

I am troubled aboue mesure / but  
thou lord repayer me accordinge  
to thy worde.

The redynes of my mouth / lord  
I praye the let it so please y: that  
thou woldst teche me thy iugem-  
ents.

My soule warneth me continual

Psal. 119. Beati imma. 192  
y: that I forget not thy lawe.

The vngodly set snares for me /  
but yet swarne I not frome thy  
commandments.

Thy testimones ar my perpetual  
heretage / they be also the dayntes  
of my herte.

My herte is euer bent to do thy  
precepts / and that not without a  
cause.

Thy vngodly do I hate : but *Sa.*  
thy lawe do I loue: *mech*

Forde be thou my defender & fore  
fighter / for I truste vnto thy pro  
myse.

Auoid frome ye yl men / that I  
maye kepe the preceptes off my  
God.

Sustayn me with thy worde / that  
I maye lyue : and frustrate not my  
desier.

**Psalm. 119** Beati immaculati  
Sustayn me that I be false / and  
thinke vppon thy precepts conty-  
nually.

But treade them downe al that go  
from thy commandments / for ful-  
crafty is their deceyte

Thou sweepist awaye al the vng-  
odly of the erth lyke fallen lytell  
chippes: wherfore I loue thy te-  
stimones.

My flesshe trembleth at thy fere /  
and thy iugements do I dreade.

*Ans.*

**I** Bat at cuen and iuste is shal  
I do / geue me not vppe vnto  
my vniuste Bevers.

Persuade thy seruant that at go-  
od is / lest the proud do me violence  
My eyes wasted with waitinge  
for helth from the / and for thy iu-  
ste worde.

Deale with thy seruant accordinge

**Psalm. 119** Beati immacu. 191.  
to thy goodnes / and teche me thy  
commandments.

I am thy seruant / teche me to knowe  
thy testimonies.

It is tyme lorde to do this thinge:  
for thei haue scaterde thi lawe  
for I loue thy precept aboue gol-  
de and preciousse stone.

Wherfore I folowe right all thy  
precepts and I abhorre euery de-  
ceitful waye.

**I** Thy ordinances are excellent. *Psalm.*  
Ally to be magnified / wherfore  
my soule obserueth them

Thy wordis are apert and playne  
ne / thei illumyn and geue vnder-  
standinge to the lytel ones.

Thy precepts do I desier / eue as  
when I am brethelles to draw in  
my wynde.

Beholde me / and haue mercy on

**156**

**Psal. 119.** Beati immacu-  
me/euen as thou hast mercy vpon  
them that loue thy name.

Directe thou my steps accordin-  
ge to thy worde/ that no vngodly-  
nes raigne in me.

Deliver me frome the iniurious  
deceytings of men/that I maye ke-  
pe thy lawe.

Loke cheerfully vpon thy seruant  
and teche me thy commandments  
My eyes gush out water/because  
they kepe not thy commandments.

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**R**ighteous art thou oh lord/  
And right iuste are thy iuge-  
ments.

The commandments which thou  
ordineest/are exceedinge iust & true.  
My wrath killeth me/to see my  
enymes contempne thy wordes.

Thy wordes inflameth vehemently  
wherefore thy seruant loueth it.

**Psal. 119** Beati immaculati. 194  
I my selfe/though I be but lytle  
and contempned/yet thy precepts  
forget I not.

Thy rightwisnes is an everlastig  
rightwisnes/and thy lawe is true  
When trouble & anyt take me/thy  
thy promises comfort me.

Thy everlastige ordinances make  
me to vnderstande/y I might lyue  
With al my hole hert I call vpon  
the/ hear me lord/ that I might  
kepe thy commandments.

Top

I call vpon the to saue me/and that  
at I might kepe thy ordinances.  
I haast me speedely and call vpon  
the/for I cleue vnto thy promise  
My eyes prevented the night wa-  
tches / to take my meditacion in  
thy wordes.

Hear my voyce for thy goodnes  
Oh lord / reuue me as thou

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Psal. 119. Beati immaculati  
were wont.

For they drawe nigher which are  
farre from thy lawe/ and persecu-  
te me wrongfully.

Drawe thou therfore nigher to/ O  
lorde: for firme and fast are thy  
promyses.

Euen frome the beginninge/ this  
knowe I as concerninge thy testi-  
mones/ that thou hast set them to  
endure for euer.

Res **B**ehold me my affliction and de-  
cline me/ for I forget not thy  
lawe.

Take vp my cause and defende  
me/ and reuue me accordinge to  
thy worde.

Helth is farre from the Ungodly  
for they serche not diligently for  
thy lawe.

Thy mercyes are grete and mani-

Psal. 119. Beati immacu. 195  
folde ( O lord ) reuue me after  
thy wont plesure.

Be my enymes and persuers ne-  
uer so many/ yet do I not decline  
from thy testimones.

When I se these transgressors  
which kepe not thy comandments  
the am I al ful of fere & heuynes  
Thou seist lorde that I kysse and  
embrase thy commandments / for  
thy benigne goodnes therfore re-  
uue me.

Thy true worde is of euerlastin-  
ge/ and al thy iuste iugements shal  
al neuer fayle.

**I**fraunts persew me an inno-  
cent/ but thy word is my her- **Shin.**  
te reuerently feareth.

At thy wordes I reioyse euen as  
one that chaunceth vpon a riche  
preye.

Ps. iii.

Psal. 119. Beati immaculati.  
I hate and abhorre lyes / But thy  
lawe I kisse and colle.

Seuen tymes a daye I looue the  
for thy iuste iugements.

Much peace happeneth to the lo-  
uers of thy lawe / But no sclaund-  
er at all.

Thy helth I lokefoze o lord / and  
thy precepts do I kepe.

My soule obserueth & loueth thy  
testimonies exceedingly

Thy precepts and ordinances shal  
I kepe / for al my lyfe lyeth in  
thy presence.

thau **L**et my prayer perse vnto y /  
oh lord / that accorde to  
thy promyse thou woldest geue me  
vnderstandinge.

Let my supplicacion come vnto y  
that acorde to thy promyse thou  
woldest deliuer me.

Psal. 119. Beati immac. 198  
My lippes mought speke vpon  
thy gloriouse praise / when thou te-  
chest me thy precepts.

My tongue shal helpe other to sin-  
ge thy worde / for al thy comman-  
dments ar iuste.

Let me haue thy helpinge handes  
for thy precepts haue I chosen.

I am holden lord / with the desi-  
er of thy sanige helth and thy la-  
we is al my plesure.

Let my soule lyue that it mought  
praysse the / when thou hast holpen  
me at thy plesure.

I wandre out of the waye lyke a  
loste shepe / seke thy seruāt / for thi  
precepts do I not forget.

**¶** These .15. Psal. following haue  
one title / called al y songes of the  
degrees / y is / of the y increase as  
ascende in goodnes and bettwe.

Psal. 120. Ad domi. cā tribu.

**T**he Argument.

A prayer agenst awaite layers/  
and euell tongues.



Unto the Lorde/ when I  
am in trouble do I crye/  
and he seucurth me.

Lorde deliuer my soule  
from lyinge lippes/ and from a de  
sartful tongue.

What hast thou oz what geuest  
thou/ oh fraudulent tongue?

Verely euen stronge and sharpe a  
rows/ and also hotte burninge col  
les.

Alasse for that my banysment  
is prolonged/ I dwell in eyyle a  
monge the fierce barbarous.

It irketh my soule to dwell amon  
ge these haters of peace.

For whyle I thought vpon a stu  
dyed for peace/ thei bente the selfe

Psal. 121. Aenui oculos 197

to batail. **T**he Argument

Helpe is of the Lorde

**L**ift vp my eyes vnto the hil  
les/ fro whence helpe is bro  
ught me.

My helpe cometh from the Lorde/  
which hath made heuen and erth  
Thy keper wil not suffer thy fote  
to slyde/ thy keper slepeth not  
The keper of Israel nether rouga  
steth not in his slepe/ nor yet slom  
berth not.

For the Lorde is thi keper/ thy sha  
dowe/ euen he that ledeth the by  
thy right honde.

So that be daye the sun burne the  
not/ nor yet the mone be night

The Lorde kepeth the from al euil  
he kepeth euen thy soule.

The Lorde kepeth thy outgoynge  
and thy incomynge/ frome nowe



**Psalm. 122. Letatus sum.**  
and euer.

**T**hank's geuinge for the prospe-  
rouse state of the churche

**I** Reioysed to heare those men/  
which sayd vnto me: let vs go  
vnto the house of the lord  
Let our fete stonde in thy gates o  
Jerusalem.

**O**h Jerusalem/ which art buyld-  
ed as goodly as any other noble ci-  
te/whose citesens agree al in one.  
Into the which cite the trybs as-  
cende/euen the trybs of the lord/  
the churche of Israel to acknowle-  
ge prayse vnto the name off the  
Lorde.

For there is the seat of iugement  
euen the seat royal of the house of  
Dauid.

Praye ye for the peace of Jerusa-  
lem/happy be they that loue her.

**Psalm. 123. Ad te leuani.** 128  
Al thinges mought be false whi-  
ch thou possedest: plentuousnes  
be in thy house.

For my bretherne and kinsfolkes  
sakis/I shal praye for thy helthe.  
For the house off the Lorde oure  
God/I shall endeuour to do the  
good.

**A**n expectation for the helpe of  
God.

**A**nto the/lift I vp my ey-  
es/of inhabitor off the  
heuens.

For lyke as the seruants eyes wa-  
yte at the handis of their mast-  
ers/and as the eyes of maydens at  
the handis of their mistres/so de-  
pende oure eyes vppon the Lorde  
oure God vntyll he hath mercye  
vpon vs.

Psal. 124. Nisi quia dominus  
Haue mercy on vs lorde haue mer-  
cy vpon vs / for we are filled with  
miche contempte.

Our soule is ouer much fylled wi-  
th the obprobrious scornes of the  
proude / and with the reuylings off  
the dysdaynfull.

Thankis for thauoydinge of perel  
**E**xcept the lorde had stode of  
our syde / tel it forth (I pra-  
yse the) Israel

Except the lorde had stode of ou-  
re syde / when men rose agensst vs:  
They had now swallowed vs vp  
quyk: when their wrath was kin-  
dled agensst vs / they had ere now  
ouerwhelmed vs lyke wa-  
ters / like a swift stronge streame th-  
ey had taken vs awaye.

Euē now had the waters of the  
proude perished vnto our soul.

Psal 125. Qui confidunt. 199  
Thanked be the lorde whiche ha-  
the not cast vs a pryoe into theyr  
tethe.

Our lyfe is escaped lyke the litle  
byrd out of the fowlers snare / for  
the snare is broken and we be es-  
caped.

Our helpe consisteth in the name  
of the lorde / which hath made he-  
uen and erth.

The consolacion of the faithfull  
of the rightwysnes of god.

**T**hey that trusted vnto the lor-  
de are lyke the mounte zion  
whiche moueth not frome  
his place / but sitteth fast for euer  
As Ierusalem is closed rounda-  
boute with mountayns / euē so  
doth the lorde close aboute his  
peple now and euer.

Lest the tyrannouse power of the

Psal. 126 In conuertendo.

By godly pzease By on the lot of y  
iuste/and make the iuste to exten  
de their handis Vnto synne

Be thou benigne and ientle (o lor  
de) Vnto good men/which are By  
right in hert.

But those men which are auerted  
Vnto their owne malice/ the lorde  
ledeth amonge the wyked. When  
Israel shall haue peace & helth

¶ Thankis for deliuerance out of  
anyte or captiuite.

**W**hen the Lorde retourned  
the captiuite of zion: we we  
re restored Vnto reste.

Then were oure mouthes filled  
with laughter/ and oure tongues  
with ioye.

Then was it reported euen emon  
ge the gentils/ The lorde hath do  
ne meruelous grete actis for the.

Psal. 127 Nisi dominus 200  
se men.

And in very dede the lorde wzou  
ght meruelous grete thiges with  
vs/which gretefully desiteth vs  
Thou hast tourned (oh lorde) our  
captiuite/ no nother wyse then as  
at the south the wynde the ryuers en  
crease.

They that had sown with teres  
haue reaped with ioye.

He that sometyme wet his waye  
spedely/and wepinge toke By his  
seed to cast it forth/ retourneth  
nowe merelye and iocounde brin  
ginge home his handes full off  
corne.

¶ All help and defence is of god.

**E**xcept the Lorde sustayne  
the house/they swete in ba  
yne y labour to holde it By  
& y cite also except the lorde kepe



**Psal. 128.** Beati oēs qui.  
it/ he watche men do but wake in  
Dayne.

It is but Bayn/after your restie to  
arise erly and eat your brede in sw  
et and sorowe: except he geue sle  
pe to his dere beloued.

Ec/these are their heretage / son.  
nes/wel gotten goodes/ and the ch  
ilderne of the lorde.

**O** blessed man that he is/which  
hath filled his quiver with these  
arrows: for thei shall not be asha  
med to speke to their enymye euē  
in the open gates.

What goodnes folowethe fearers  
of God.

**O** blessed men al that wor.  
ship y lorde/a walke in his  
joye y labours of thi norne has.  
is/o how blessed & happy art thou

**Psal. 129.** Sepe expugna. 201  
Thy wyfe is lyke a fruteful By  
ne that cleueth vnto thy house sp  
de/and thy chyldeyn stande in or  
der a boutte thy table / as men ar  
wont orderly to set their yōge oly  
ue trees.

Beholde thus is that man bles  
sed whiche worshipith the lorde.  
Thus shall the lorde frō zion en  
ryche the/that thou mightst se Je  
rusalem to prospere al thy lyfe.  
And that thou moughtst also se  
thy chyldeys chyldeyn / and peace  
in Israel.

Israel is euer troubled/and euer  
delyuerd.

**O**ften tymes haue thei fa  
ughten agenst me/ euē fro  
my youghth: let Israel (I  
praye you) tel it.

Often tyme haue thei faughten  
Ec

Psal. 129. Sepe oppugnan.  
agenst me / euen fro my yong.  
the / But yet did thei not ouerco-  
me me.

Thei droue their ploughe vpon  
my bak at their plesure / & did cut  
forth their Borowes.

But the rightwysse Lorde did cut  
in sondre their trayses / that al y  
hate zion / shulde go home agen  
whith shame and confusion.

Thei be made lyke sedge to thek  
howses whiche is witherd ere y  
sythe be redye.

Of the whiche / nether the mo-  
wer fil his hande / nor yet the ga-  
therer his bosome withe the han-  
defuls.

Where the goers fore by bid they  
not once god spede / sayng / the lor-  
de sende you encrease / the name  
of the Lorde be your fortherance.

Psal. 130. De profundis. 202

A fervent prayer for the remis-  
sion of synnes.



Wte of the botomlesse  
pitte of my heuy trou-  
ble I call vnto the / oh  
Lorde: Lorde hear my  
prayer.

Let thy ears be atttent vnto the  
voice of my complaynt.

For if thou Lorde / imputeest men-  
nis sonnes vnto them / Lorde who  
shall not fall?

But thou art mercyful and easy  
to entreat: that we might reuerē-  
ce and fear the.

The Lorde is my hope vnto whō  
my soull cleaueth / and I beleue  
his worde.

My soull is set vpon the Lorde /  
from the one morning watche vnto  
the tother

Lc. ii.

**Psal. 131. Domine non.**  
Let Israel truste vnto the Lorde/  
for with the Lorde is ther bothe  
infinite mercy and plentiuouse re-  
dempcion.

For it is he that redemeth Israel  
from al their synnes.

The faithfull studieth to be meek

**L**orde I exalt not my her-  
te/nether extolke I my eyes  
I take not vpō me grete &  
stoute thingis to be wounded at.  
But I repressse and refrayne my  
mynde as the weaned chylde to-  
werd his mother: I am a wean-  
linge in very dede.

But Israel trusteth in the Lorde  
from now and euer.

A deliberacion of the edifying of  
the temple.

**L**orde / remember Dauid /  
with al his afflictions.

**Psal. 132. Memento.** 203  
How he hath sworne ad bowed  
vnto the Lorde God of Jacob.

Saying / I wil not entre into the  
tabernacle of my house / nether  
clyme vp into my bedde:

I wil not slepe with my eyes / ne-  
ther yet once slomber with my  
eye liddis:

Until I prepare a place for y<sup>e</sup> Lorde/  
eue a tabernacle for the mighty  
God of Jacob.

This place lo / we haue herde in  
Ephrata / we haue founde it in y<sup>e</sup>  
bushy felde.

Let vs therfore entre into his ta-  
bernacles / let vs fall downe befo-  
re his fote stole.

Aryse Lorde vnto thy mansion /  
thou & the arke of thy strength.  
Let thy preistis do on rightwis-  
nes / and thy faithfull reioyse.

Lc. iii.



Psal. 132. Memento.

For thy seruāt dauid's sake/differ  
re not y<sup>e</sup> coming of thy anoynted  
For the Lorde hath made a fai  
thful othe vnto Dauid himselfe/  
whiche he wil not chāge/ Of the  
sead of thy bellye shal I set one  
in thy seat royal.

If thy children wyl kepe my co  
uenant & my ordinances which  
I shal teche them/ then shal the  
sonnes of them sit in thy seat ro  
ial from age to age.

For y<sup>e</sup> Lorde hath chosen zion/ he  
hath chosen her for his habitaciō  
This quyet place shalbe my per  
petual reste/ here wil I dwell/ for  
she delyghteth me.

I wil augment her yearly frutes  
and satisfye hir pooreme with fo  
de ynoughe.

I shal clothe hyr preistis with

Psal. 133. Ecce quam bo. 204  
helt he/ and hir faithful shal reioy  
se incessantly.

There shal I first set forth the  
flouresshing empyre of Dauid/  
and prepare the lanterne for my  
anoynted.

His enimes shal I clothe with  
confusion: but vpon him shal I  
set his flouresshing corone.

¶ An exhortacion vnto charite.

**B**ehold how honest & ioy  
ouse a thighe it is/ brethern  
to dwell together being of  
one mynde.

It is lyke that preciose oyntment  
powered vpon the head and ber  
se of Aaron/ running downe vnto  
the skirtes of his besture.

It is lyke the dewe of the hil of  
Hermon which descendeth into  
the hilles of zion.

Ec. iiii.

**Psalm .134. Ecce nunc.**

For there hath the Lord promised abundance/ and long lyfe to continue.

An exhortation to watch & praye

**A**t tendre ye al/ oh seruantes of the Lord whiche stande be night in the house of the Lord/ and prayse the Lord.

Lift vp your handes before that secreete holy place/ and loane ye the Lord.

And the Lord shal enryche you from zion/whiche hath made heuyn and erthe. **Halleluia.**

**L**oane ye o seruants of y lord/loane ye the name of the Lord.

Which minister in the house of the Lord/and in the vtwarde court of the temple of our God.

Praise the Lord/for the Lord is

**Psalm .135. Laudate nomen. 205**  
good: synge ye vnto his name/for it is plesant.

For the Lord hath chosen him Jacob: and Israel to be his owne speciall peple.

For I know that grete is the Lord/ & our Lord is aboue al y gods  
What soeuer it pleased the Lord/ he hath made it in heuyn & erthe/ bothe in y sea & in all depe places  
He bringeth the cloudes fro the coastis of the erthe/ he turneth lightnings into rayne and bringeth forth the windes from their secreete place.

Whiche smote the first begote of Egypt/ bothe of man and beast.

He sent miracles and woundres into the middes of the/ o Egypte: he wrought them vppon Phara and al his seruants.



Psal. 135. Laudate nom en.

Whiche smote the mighty naci-  
ons/and killed stronge kinges.

As Sihon the kinge of Thamo-  
rhes/Dg kinge of Basan/and all  
the kingdoms of Chanaan.

And gaue vp their londe into the  
possession/and heretage vnto Is-  
rael his peple.

Lorde thy name is euerlastinge/  
Lorde thy memorial stretcheth vn-  
to euery posterite.

For it is the Lorde that auengeth  
his peple/ and is graciouse vnto  
his seruants.

The images of the gētyls ar but  
siluer and golde / euen the worke  
of mennis handis.

Thei haue mouthes/ but thei spea-  
ke not: and eyes / but thei se not:  
eares haue they and hear not/ and  
nostrel also/ but yet cometh thei is

Psal. 136. Confitemini Do. 206  
no breth oute of their mouthes.

Thei be lyke vnto them that ma-  
ke them/ and al that trust in the.  
But thou/ o house of Israel/ loa-  
ue thou the Lorde/ o house of Aa-  
ron praise the Lorde.

O house of Leui prayse the Lorde/  
ye that worship the Lorde/ loa-  
ue the Lorde.

The Lorde whiche dwelleth in  
Jerusalem/ be praysed in zion.  
Praise ye the Lorde.

¶ An open thankis geuinge.

**G**ue ye thankis vnto the  
Lorde / for he is good / and  
his mercye endureth for  
euer.

¶ Gue ye thankis vnto the God  
of al goddis/ for his mercye endu-  
reth for euer.



Psal. 136. Confitemini Do.  
Geeue thankis Unto the Lorde of  
Lordis / for his mercy endureth  
for euer.  
Which alone doth grete woun-  
des / for his mercy endureth for  
euer.  
Which hath made the heuens  
with highe wysedō / for his. ac.  
Which hath layd open the erth  
aboue the waters / for his mer. ac.  
Which hath made y grete ligh-  
tis: for his mercye. ac.  
The sonne to haue the preeminē-  
ce of the daye / for his. ac.  
The mone and the sterres to bere  
rule in the night / for his mer. ac.  
Which smote Egypt with her  
first begoten: for his mercye. ac.  
And led Israel from out of y mid-  
des of them / for his mercy. ac.  
With a stronge hand: and forth

Psal. 136. Confitemini Do. 207  
stretched arme: for his. ac.  
Which diuided the red sea into  
partes / for his mercy. ac.  
And led ouer Israel throught the  
middis of it: for his mercy. ac.  
But Pharaο with his hoste / he  
wrapped in the red sea / for his. ac.  
Which led his peple thorow the  
deserte / for his mercye. ac.  
Which smote the grete kingis:  
for his mercye. ac.  
And killed y stronge kingis / for. ac.  
Shid kinge of thamarhes / for. ac.  
And Og kinge of Basan / for. ac.  
And deliuered bp their londe in-  
to the possession / for his mer. ac.  
Into the possession of Israel his  
seruant / for his mercy. ac.  
Which / when we be throue do-  
wne / yet he remēbreth vs / for. ac.  
And loſeth vs from our enemyes /

Psal. 137. Super flumina.  
for his mercy endureth. ac.  
Which feedeth every beast/for his  
mercy endureth for ever.  
Take ye O god of heuē/for his  
mercy endureth for ever.

The lamentacion of the capti-  
ues in Babylon with a thretening  
of the vengeance of god.

**W**e dwelt at the flowds of  
Babylon/and wept when  
we remembred zion.

There had we hāged vp our har-  
pes on the salow treis.

And when thei that helde vs ca-  
ptyue requyred of vs our songes  
and thankful psalmes/saying/syn-  
ge vs of your songes of zion: we  
answerde.

How shulde we singe the son-  
ges of the Lorde in a strange  
londe?

Psal. 137. Super flumina. 208  
Not with stonding yet soner shal  
I forget my nowon right honde/  
then Jerusalem shulde fall fro  
my mynde.

Let my tonge lese hir vse/if I for-  
get the/ let it cleue to my char-  
ues if I preferre not Jerusalem  
in my mirth.

But Lorde remember the Idu-  
mes how thei dealt with vs in y  
miserable calamite of Jerusalem/  
how thei seyde / Subuerte it / and  
turne it vp sodowne.

O Babylon / thou shalt come  
vnto as miserable a destruccion  
thy selfe: happy shal he be that  
shal requyte the worthely/ seruig  
the as thou seruedst vs.

O happy man whiche shal take  
vp thy infantis / and caste them  
agenst the stones.



**Psal. 138. Confitebor tibi.**

**¶** Thankis for our dayly benefites

**I** shal thanke the with al my  
herte, & praise the euē among  
the highest.

**I** shal faldowne prostrate in thy  
holy tēple/and magnifye thy na-  
me/bothe thy mercy and trouthe/  
for thy worde thou magnifest ac-  
cording to thy name.

**W**hen I call vpon the/thou answer-  
est/and enrichest my soule with  
thy strength.

**A**l the kinges of the erthe/when  
they shal heare the wordis of thy  
mouthe/they shal magnifye the/  
O lord.

**A**nd shal singe after the ordinance  
of the lord/because y right grete  
is the maiesty of the lord.

**F**or the lord/although he be ex-  
cellent highe/yet he seith lowe

**Psal. 139 Domine proba. 209**  
thingis/and knowth highe thin-  
gis a farre.

**I**f I walke in the middes of tri-  
bulaciō/thou refresthest me/thou  
sendest thy powre into the furio-  
se wodenes of my enimes/and sa-  
uest me with thy right honde.

**T**he lord maketh me surer on eue-  
ry syde/lorde thy goodnes is euer-  
lastinge/the workis therfore of  
thy handis suffer thou not to fal.

**¶** The clere goodnes of the dyu-  
ne wysedom is described / with a  
prayer agens the vngodly.

**L**orde / thou enserchest me  
deply/z ensiest me perfitly  
Thou knowest how I must  
sit down/and how I shal ryse a-  
gaine/thou prouidest me my lyuig  
a farre of.

**M**y iourney and my sitting down

**Da**



Psal. 139 Domine probasti.  
ne thou disposest / and seist al my  
wayes.

ye there is not one so lytle a wor-  
de vpon my tonge / but lo. Forde  
thou / thou knowist it before.

Before castir thou hast fashioned  
me / & hast put to thy rowne hande  
And that with a craft more mer-  
uelous and highe then I can knowe  
or comprehend.

Whether shulde I flee from thy  
spirit: or from thy presence / where  
ther may I auoide:

If I shulde clyme into heuē / there  
thou arte: if I shulde rūdowne  
to hel / lo there art thou not absent.

If I shulde take me the winges  
of the morninge / and dwell in the  
fardest costes of the sea.

Euen there yet is thy hande redy to  
take me / & thy right hande hath me

Psal. 139 Domine proba. 210  
yet where I thus decre with my self  
parauenture derkenes maye hyde  
me / so y<sup>e</sup> the night may be my light  
Now / nother is the derkenes so  
thicke but that thou seist thorow  
them / y<sup>e</sup> the night is as bright to  
the / as is the light / night and da-  
ye to the be bothe one.

For it is thou that possessedst my  
raynes / thou inuoluedst me in  
my mothers wombe,

I thanke y<sup>e</sup> / for I am meruelously  
made / meruelouse at thy workis /  
as my mynde vehemently akno-  
wlegeth.

My bones are not yet hid fro v<sup>e</sup> /  
in how secreete soeuer a place I  
am made / euen withē in the secre-  
tes of the grownde.

Thy eyes ensee my fautes / and  
in they booke are thei al writen / my

Da. ii.

psal. 139 Domine probasti.

dayes wer fashioned/whē as yet  
there was not one of them.

O Lord/ how precious ar thy  
frendes vnto me: how grete is

the number of the cheife of the

Whē I go aboute to tell thē/ the

excede the sandes of y sea: I am  
a wake yet/ and present with the

O Lord/ wilt thou not slaye the

se synners / that the wiked me

might once auoide from the

Whiche so boldely rebell agens

the: euen thy enimies whiche set

up their bristles so temerariou

agenst the.

Do I not hate thē that hate the

O Lord/ I am hangry with the

aduersaries:

I hate them verely and that ex

ceedingly/ for that now thei ar

so be come my enimies to.

psal. 140 Eripe me.

211

Trye me O Lord/ & serche my her

te/ proue me & know my though

And if thou seist me in any (tes

laborouse wyked waye/ reduce &

tourne me into y waye everlastige

A prayer for the deliurance frō

the euil sayers and a wait layers/

threteninge a sharp ende vnto the

Ungodly and ioyouse successe vnto

the goode.

Deliver me lord from the

wiked man/ kepe me from

the cruel man.

Whiche conceyue shrewed coun

sels in their hertis / and sterke

strife continually.

Thei whette their tonges lyke

serpēts: thei nourish edders vnto

with in their lippes. \*Sela.

Preserue me lord/ from the han

des of the Ungodly/ saue me from

the cruel tyrants whose mynde

Do. iii.

\*so the  
eide.







Psal. 141 Domine clamavi.

Suffre not my hert to slyde vnto  
any euil thinge/so y I folowe not  
y counsaile ether of y vngodly / or  
of any synful men/lest I be parta  
ker of their pleasaunt poyes.

Let the iuste man beat me/ and so  
shal it be accept vnto me/let him  
correk me/and so shal he anoynt  
my head/and not hurte it/But yet  
for the euil deadis of these men  
shal I praye.

Their iuges stobled at the stone/  
But yet gaue thei heed to my wor  
dis/ for thei wer right glad to the  
Dur bones lye scatred before the  
grau: no nother wyse the whyle  
one kutteth & diggeth vp y gro.  
But vnto y oh lord my (wonder  
god/ar my eyes sette/in y do I tru  
ste/draw thou not out my soule.  
Preserue me fro the snare which

Psal. 142 Vocem meam. 213

thei haue bent for me/and fro the  
stombling stones of these mische  
uouse doers.

Let the vngodly fall into their  
owne nettis/whyles I in the med  
tyme passe ouer them.

Exprae of one in distresse.

**V**nto the Lorde do I crye  
fullowde: vnto y Lorde  
I make my supplicacido.

I powerforth my complaint be  
fore him/ and my trouble before  
him do I lay forth: whyle my myn  
de is almost in dispayer.

For vnto the is my waye wel kn  
owne/But yet in this waye whe  
re in I go thei haue set prey snar  
es for me.

Consyder at my right hande and  
beholde/and thou shalt not fynde  
one that wil know me/all refugy

Psal. 143 Domine exaudi.  
is taken from me / nether is there a-  
ny that helpeth to saue my lyfe.  
Vnto the therfore do I crye oh Lor-  
de / and I saye / thou art my hope  
and my porcion in the lase of the  
lyuinge.

Attende Vnto my prayer for I am  
very poore and feble / delyuer me  
fro my persuers / for thei preuaile  
agenst me.

Lede my soule forth of prison &  
I might magnifie thy name / whi-  
che thing if thou grauntest me /  
the iuste shal associat themselves  
with me.

A prayer of one in distresse.

**L**orde hear my prayer / Vn-  
derstande my desyer for thy  
trouth and rightwysnes.  
But yet entre not into iugement  
with thy seruāt / for thou beig thy

Psal. 143 Domine exau. 214  
accuser / no mā mortal is absolved  
for the enemye is present at my  
lyfe / to trede it Vnder his fete / and  
to laye me in the perpetuall derke-  
nes of the deadmen.

Wherfore my mynde with in me  
is Vncertayn / and my herte with  
in me despaireth.

yet remember I the olde tyme / I  
forgete not all thy workis / as the  
workis of thy handis I call Vnto  
mynde.

I stretch forth my handis Vnto  
the / my soule cryeth Vnto the  
from the theiustylande. Sela.  
so it dothe

Haste the Lorde to helpe me / for  
my spryte faileth me / hyde not  
thy chere fro me / lest I be ly-  
ke men going downe into their  
graues.



Psal. 143 Domine exaudi.

Shew me swiftly thy merciable  
goodnes/ for in thee do I trust/  
shew me in what waye I maye  
go/ for vnto y<sup>e</sup> I directe my mynde  
Delyuer me Lord / fro my eni-  
mes/ for vnto thee do I fle.

Teche me to worke thy plesure/  
for thou art my God.

Thy beninge spirit mought lea-  
de me forth into the lande of in-  
nocencye.

Refresh me Lord for thy names  
sake/ and for thi rightwisnes lead  
my soule out of distresse.

Also/ for thy mercys sake scatter  
my enemies/ and destroye all that  
molest my soule / for I am thy  
seruant.

**T**hankis geuing / and a prayer  
for the delyuerance from our eni-  
mies.

Psal. 344 Benedictus Do. 215

**T**hankis be vnto the Lord  
my refugy: which enstruc-  
teth my handis vnto batail  
and my fyngers to fyght.

My expectaciō/ my bolwerck/ my  
castel/ my redemer/ my shylde/ in  
whom I trust/ which gouerneth  
my subiect peple.

Lord what is man that thou ac-  
knowledgest him: what is mā mor-  
tal y<sup>e</sup> thou thus regardest him:  
Mā is lyke a thige of naught/ his  
dayes passe ouer lyke a shadewe.  
Lord / when thou bowest down  
thy heuens to descende thou tou-  
chest the hilles / and thei smoke.

When thou lightenest/ thou sca-  
terest them/ thou shotest forth thy  
dartis and destroyst them.

Put down therfore thy honde fro  
aboue/ delyuer & take me vp fro



Psal. 144. Benedictus.

These be hemēt grete waters/etten  
from the violence of the vngodly  
Whose mouthes speke lyes/and  
their right hond is ful of deceait.  
That I might synge vnto the/oh  
God/a new songe: that I might  
sing vnto the with a ten stringed  
lute.

Which enrichest kinges with  
helthe: which hast delyuerd Da-  
uid thy seruant from the dent of  
swerde.

Delyuer me from the hande of  
aleautes: whose mouthes speke va-  
nities/and their right hand ful of  
deceait.

That our sones/ from their you-  
gth myght growe lyke plantes/  
and our daughters mought shyne  
lyke the polished pylers in y<sup>e</sup> temple  
Let our garners & store houses be

Psal. 145. Exaltabo te. 216  
ful & well stored with al thigis:  
and our flockis in our villages  
encrease into thousandys and, hun-  
dred thousandts.

Let our open be stronge to labour/  
let there be no ruyne / no breach/  
no complaynt crying out in our  
streets.

Oh happy peple whose goodis  
stande in this state/Oh happy pe-  
ple vnto whō y<sup>e</sup> lord is their god  
God is praysed for his omni po-  
tency/goodnes/providence/iustice

**I**shal extol the/oh god my  
kinge: I shal praise thy na-  
me for euer.

At al tyme shal I magnifie the/  
& prayse thy name for euer & euer  
Grete is the Lorde/and aboue al  
praise / nether may his gretenes  
be serched.

Psal. 145. Exaltabo te Deus.  
One posterite shal shew thy wor-  
kis to another: and prechforth thy  
power.

I shal speke forth / thy honour /  
thei clere fame / thy magnificence /  
and thy actis neuer to be forgoten.

The memorial of thy infinite  
mercy shal be preched / & y<sup>e</sup> forme  
of thy iustificacion shal be sung.

Mylde & merciful is y<sup>e</sup> Lord / slow  
unto wrath & redy to forgeue.

The lord is benign to al mē / his  
mercy shyneth in al his workis.

Wherfore / al thy workis / oh lord  
de / preche y<sup>e</sup> / & thy faithful thake y<sup>e</sup>

They preche y<sup>e</sup> glory of thy king-  
dom / ad declare thy power.

That thei might tell forth thy  
power / thy clerenes / and thy glori-  
ouse kingdome vnto other men.

Thy kingdom is througout al

Psal. 145. Exaltabo te deus thy  
wordis thy empery endureth thr-  
ough al ages.

The lord holdeth vp al y<sup>e</sup> shulde  
fall: & lifteth vp age the y<sup>e</sup> be down

Al eyes wait vpon the / & thou geu-  
est the their meat in their tyme

Thou openest thy hande / & fillest  
euery beast plentuously.

Rightwise is y<sup>e</sup> lord in al his wa-  
yes: and holy in al his workis

The lord is present with al that  
cal vpon him / so longe as they cal  
on him of faith.

He accomplissheth the desire of th-  
ez that reuerently fere him: he her-  
eth their crynge / and helpeth the

The lord defendeth al y<sup>e</sup> loue him  
but al the vngodly he scattereth

My mouth mought speke his pr-  
ayse / ad euery thinge lyuing moun-  
ght celebrate his holy name for e-

Et



psal. 146 *Lauda anima*  
uer and ey. *Alleluia.*

*Onely god is to be trusted Vnto*

**E** Daue the lordē/my soule.

**W**hyle I lyue shal I loauē  
the lordē: I shal singe vnto my  
god whyl I shal haue my beinge.

Truste not vnto princes/nor vnto  
any other man/in whā there is no  
for whē y breth goeth out (helth  
of mā/he retourneth vnto his erth  
and thē are al his thoughtis gone  
Wh happy mā whose strēgth is y  
god of Jacob/whose hope is in y  
lordē his god.

Which hath made heuen/the erth  
the sea/and whatsoener is in thez:  
which kepeth promise for euer.

Which auengeth mē violently op  
pressed/a geueth meat to the hon  
gry: happy is he y calleth vnto y  
lordē/which loseth mē bounde in  
preson.

psal. 147 *Laudate deo. quo.* 218

vnto the lordē (I saye) which ge  
ueth sight vnto the blynde/a lift  
eth vp men fallen: vnto the lordē/  
which loueth the iuste men.

Which taketh vp to him/the strā  
gers: and defendeth the fatherlesse  
and the wedowe/ but the waye off  
the vngodly he dampneth.

The lordē thy God / o zion/ rayg  
neth for euer/ worlde without en  
de. *Alleluia.*

**E** Daue ye the lordē / for good  
it is to singe vnto our God:  
a glad and fayer thinge is it to lo  
auē him altogether.

For the lordē restorēth Ierusalem  
and gathereth together the disper  
sed peple of Israel.

He heleth the contrite in hert/and  
bindeth vp their woundis.

He telleth y innumerable starres



Psal. 148 Lauda Jerusa.

And calleth thez al by their name  
Brete is our lord / infinite is his  
powr / and incōprehēfible is his wiſdō  
The lord easith thafflicte / and thzō  
ith down the wyked to the erthe.  
Singe ye in course to y lord his  
praye / sing to our god with harpe  
Which couert y skye with clow  
dis to prepare rayne for y erthe:  
which decketh y hilles with grene  
Which geueth our catel (flowers  
their fode / and euen the rauens th  
at cal vpon him / he fedeth.

He deliueteth not in the strength of  
horsemen / nether in the armed leg  
gis of souldyers.

But he reioysseth in the v reueren  
ce him / and trust vnto his mercy.

**R**aife thou the lord o Je  
rusale: loane thy god / o zid  
Which strengtheneth the

Psal. 148 Lauda Jerusa. 219  
barres of thy gatis / and geueth thy  
citezens prosperouse successe.

He settith peace within thy coost  
es: and filleth the with the flower  
Which whē he sendith (of wheat  
his cōmādmēt into the erthe / full  
swiftly runneth his worde.

He geueth y snow lyke wul / and sca  
tereth y frosty ryme lyke asshes

He casteth forth his yse lyk smoth  
shyuere / who may abide his cold:

Agene / at his cōmādmēt / al is  
melted awaye / he turneth his win  
de / and anon the ryuers runne

He expowreth his worde to Ja  
cob: his pleasures and godly actis  
vnto Israel.

yea / and that euen so / as he did not to  
al the gētile / which know not his  
plesures. Alleluia.

Here ar al creatures exhortēd to  
praise god

psal. 149 Laudate do. de celis.

**L**oave ye the lord frō heuē  
praise him ye that ar aboue.  
Praise hi al his aungels/lo-  
aue him al his hooste.  
Praise him sunne & mōne/loave  
him al starres so bright.  
Praise him most excellent heuē  
& waters which ar vnder y<sup>e</sup> heuē  
Praise ye y<sup>e</sup> name of y<sup>e</sup> lord/for at  
his cōmāndment al thinges ar cre-  
Which he hath ordined to (ate &  
endure for euer/he hath geuen thē  
a lawe which shal not be broken.  
Praise ye the lord also frō the er-  
the/whalis and al depenesse  
fier & hayle/snow & vapours stor-  
my wynde/y<sup>e</sup> workis of his worde  
Mountains and litle hilles/frute-  
ful trees/with al the cedres.  
Beasts and al helpinge beastis/al  
that crepeth/and fetherd fowls.

psal. 150 Cantate the last 220  
kynges of the erth/& al peple/rul-  
ers and aliuges of the worlde  
yongmen and maydens/olde men  
and children.

Praise ye the name off the lord/  
whose name onely is highe/who-  
se praise excedith heuen and erth.  
Which hath restored the power of  
his peple/which is the glory of al  
his faithful/euen of the childern  
of Israel the peple that worship  
him. Alleluia.

**S**inge ye vnto the lord a  
new dyte/ his laude mo-  
right fownde in the chir-  
che of the faithful.

Let Israel reioyse in his maker/ &  
the childern of zion in their kinge  
Let them magnify his name in da-  
unses/ with tympanyes & harpes  
singinge vnto him

E. iiii



**Psalm. 151.** Laudate do. de celis  
For the lord is wel pleased with  
his peple/which restozeth the af-  
flicte vnto helth.

Let his faithful reioyse gloriously  
let the singe within their chambers

The extolling of god be in their  
mouthes/and in their hand is two  
edged swordis.

To be auenged of the gentils/and  
to correcke the peple.

And that thei maye bynde kinges  
with chaines/and fetter the rulers  
of them with gyues.

To be auenged of the/ as it is wri-  
ten: This glozy mought come vpon  
al y faithful of y lord. Alleluia.

**P**raise ye the lord in his se-  
crete holy place / loauē hym  
for his almighty power  
Loauē him for his noble and mig-  
hty actis/ praise hi for his infinite  
grētence.

**Psalm. 151** Laudate do. celis. 222  
Loauē him with the sowne of sh-  
aulme/praise hi with lute & harpe  
Praise him with taberet and daun-  
se/loauē him with crowds and or-  
gayns.

Praise him with the lowd cymbals:  
loauē him with softe virginals.

Whatsoeuer thinge is endewed  
with breath: let it prayse the lord  
Alleluia. Praise ye the lord.

**Thus endeth the text of the**  
**psalmes/translated oute**  
**of Latyne by Ge-**  
**orge Joye. The yere of**  
**our lord 1540.**

**xxviii. y**  
**mo.**  
**15th of Auguste.**



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Martynne Emperorum. 1534.